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# HERMETIC PHILOSOPHY.

INCLUDING

LESSONS, GENERAL DISCOURSES,  
AND EXPLICATIONS OF "FRAGMENTS" FROM  
THE SCHOOLS OF EGYPT, CHALDEA,  
GREECE, ITALY, SCANDINAVIA,  
ETC.

DESIGNED FOR STUDENTS OF THE HERMETIC,  
PYTHAGOREAN, AND PLATONIC SCIENCES,  
AND WESTERN OCCULTISM.

BY AN

ACOLYTE OF THE "H. B. OF L."

VOLUME I.

CONTAINING LESSON FIRST ON "THE THINGS THAT ARE;" AND A DIS-  
COURSE FROM PLOTINUS ON "THE NATURE OF THE  
GOOD AND THE ONE."

PHILADELPHIA:

J. B. LIPPINCOTT COMPANY

1890.





11.9 June 5.2.5  
9.2.5 May 6

## HERMES TRISMEGISTUS.

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STILL through Egypt's desert places  
Flows the lordly Nile;  
And from its banks the great stone faces  
Gaze with patient smile;  
Still the Pyramids imperious  
Pierce the cloudless skies;  
And the Sphinx stares with mysterious,  
Solemn, stony eyes.

But where are the old Egyptians,  
Demi-Gods and Kings?  
Nothing left but the inscriptions  
Graven on stones and rings;  
Where is now that mighty Priesthood,  
Whose actions were by Gods impelled?  
*Where is HERMES TRISMEGISTUS,*  
*Who their awful secrets held?*

Who shall call his dreams fallacious?  
Who has searched and sought  
All the unexplored and spacious  
Universe of thought?  
Who! in his own skill confiding,  
Shall with rule and line  
Mark the border land dividing  
Human and Divine?



*HERMES TRISMEGISTUS.*

TRISMEGISTUS! *three times greatest,*  
How thy name sublime  
Has descended to this latest  
Progeny of time!  
Happy they whose written pages  
Perish with their lives,  
If amid the crumbling ages  
Still their name survives.

Thine, O Priest of Egypt, lately  
Found I, in the vast,  
Weed-encumbered, sombre, stately  
Graveyard of the past,  
And a presence moved before me  
On that gloomy shore,  
*As a waft of Wand that o'er me*  
*Breathed and was no more.*

H. W. L.



## PREFACE.

THE design of the work we have in hand, of which this volume is a preliminary step, is quite extensive. It is intended to cover the initial degrees in the study of pure mental, occult science, and we adapt it, as near as may be, to present conditions and circumstances of thought. We mean by this to announce that if this first edition meets with sufficient encouragement, a methodically-arranged series of occult lessons, or general discourses, will be presented, in which the ancient formula of instruction is to be as closely adhered to as are found practicable and suitable to modern requirements. In this way we propose to lay before students of western occultism the system as it was taught in Old Egypt, Chaldea, Greece, and in more northern countries. We follow the



ancient form indeed, but with a close and careful endeavor to render a correct exposition of the main ideas and objects of the sublime old WISDOM RELIGION.

All will agree that the best system of instruction should be most simple and reasonable. The Divine Science is, certainly, less complex, and it has less encumbered and obscure declamations and *guess-work*, than the average attempts at elucidation by modern, self-appointed, teachers. This fact alone shows how far from the right path those blind leaders of the blind are. While we do not presume to set up a claim that our work is near to perfection, our confidence in its superior merits induces us to challenge our contemporaries to show *and prove* a better, if they can. We not only challenge them in this manner, but stand ready to enter the lists of a fairly-ordered mental gymnasium and demonstrate our faith there.

The ancients taught and studied into these mysteries by rule,—*by compass and square*; we



mean that the ancient Philosophers and Prophets became enlightened by perfect and natural courses of induction and study. We claim that the only way to become truly enlightened is that in which they entered the Light, a way that is the same now that it was then, because it is a Divine way.

We have endeavored to follow methodical and mathematical processes of cogitation, and to prove every proposition as we proceed. But as the course of reasoning and line of thought in this study and school require the exercise of a higher range of faculties than those which are directed exclusively to a contemplation of material and physical manifestations, we begin by introducing certain postulates, aphorisms, and self-evident expressions, in the form of rhapsodies, that were devised by the Old Masters for the purpose of arousing such latent faculties into action.

For this purpose we begin with selections from the confused mass of "Fragments" which are



found in old manuscripts, and by *unearthing* such instructions as have come to us through private channels, having permission to use these also. We have also resorted to certain stores of reminiscence, which have been very valuable as aids in unfolding these records. Indeed, these are the only practicable ways for uncovering the Science of most ancient times, and success depends entirely on the accomplishments of pure mental evolution through persistent training and proper study. Because we have made so many extracts from the records, using them freely as texts, our work may be more rightly pronounced a *plagiarism* than an original composition.

In accordance with this plan, our first lesson begins with an explication of the aphorisms of the first book of the *Divine Pymander*, to each of which we have appended a definition or illustration. In this, it will be observed that we adhere more to the Platonic than to the Aristotelian system of philosophy, as they are



defined nowadays. The Platonic is more valuable because it comes to our hand in a clearer condition than the other, which, in almost every instance, has been tortured out of a resemblance to its original nature by over-zealous and over-educated *adepts* and translators.

In this first discourse Intelligible creations and First Principles are defined. A thorough comprehension of the distinctions and occult signification of terms constitute a sure foundation for a successful study of this philosophy. It will be seen that we do not attempt to make any changes in our standard dictionaries, by murdering words and phrases, or by warping their meanings out of their proper sense, to cover our own ignorance, and to impress our readers with a conviction that our wisdom is altogether too deep for their capacity to reach the bottom of it. Experience teaches us that whatsoever we may thoroughly understand, we are as well able to explain to another who is somewhere near our grade of thought. And



we have also the assurance to believe that when we cannot comprehend what another wiseacre says or writes, it is because he does not know exactly what he is talking or writing about. What an immense amount of literature there is put afloat nowadays that we find to be a mere medley of high-sounding phrases, and which is unintelligible to us!

In this first discourse, by changing the form of type, we indicate which parts are original and which are not, thereby displaying a due regard for prevalent usages, which insist on distinguishing all authors. But in doing this we depart from the truly occult system of hiding the personality of the writer behind the principles he advocates, leaving the latter to be all the more prominent through the proper obscurity of the other. A writer who evinces a desire to have his own special name as prominent and lasting as the thing he may be so fortunate as to discover, has not gone very deep into the mysteries of occultism. For if he had,



he would realize how extremely short-sighted and unworthy such a desire is, in the face of his promised career through recurring and progressing cycles. Indeed, he would discover and realize the truth that nearly if not quite all his boasted *discoveries* are only the revivals in his own mind of that which he had learned some time before, and only temporarily forgotten. He would find that for so much, as a genuine author, he deserves not a particle of credit. But we are only repeating in substance King Solomon's aphorism, that—*There is nothing new under the sun.*

In composing the Second Lesson on the elements and nature of things, we found it so difficult to credit the excerpts to unknown writers that we gave up the task of distinguishing our work from what we have copied, and wrote as if it were all original. So let this stand as a confession of the writer, who does not pretend otherwise than that he has *filched* from superior minds, and from other composers, about all he



knows with respect to the teachings and Science of the Hermetic school of Divine Philosophy.

In the Third Lesson, on the Dialectics of Occultism, we give credit by changing type again; for in this we extract our text bodily from Plato's *Parmenides* (of which he does not claim to be the originator), adding thereto, however, explications and illustrations mixed with extracts from Euclid, Pythagoras, as well as certain suggestive ideas conveyed in the allegories of Hesoid and Homer, and also the rhapsodies of Orpheus, and the *runes* and mantras of the North and East, including the myths and epigrams of the Greeks, and others.

But all this merely serves as an apology to the general reader. Such explanations are not called for by the craft; for, with them, it would be foolhardy to set up any claim whatever for worldly honors or distinctions. With them, the aspiration runs higher than to obtain preferments on the physical plane of being. In order to emphasize this fact, it was the custom to give



a new name to each initiate, that would have the effect to render him unknown to the outside world.

Anticipating the issue of more editions of this series, we will add that after the Fourth Lesson, which is on the Symposia, we will present the formula of Initiation, taking for our standard the *Address of HERMES to Asclepius*, in which the student who has travelled that way with due cultivation of his higher intelligence will realize the fact that he has ascended one important round in *Jacob's Ladder* at least.

And then again, we propose to introduce into these lessons the elements of Psychic Geometry, a science that was made a prerequisite to an initiation, even to the first degree of occultism, in the established High-Schools of Egypt and other ancient seats of learning. The custodians of this science took the utmost care to preserve it in its original purity by concealing it in their secret orders and Magic circles. Only the rudiments were taught in the first degree; the essence



of this knowledge can be realized only in the second. It is through a knowledge of Psychic Geometry that one Initiate recognizes and *knows* another, and on this science the school of Freemasonry was first founded. The Masonic ritual, lectures, and other exercises are splendid adjuvants to a student of occultism, as they are gone through in the lodges, provided he delves into their spiritual significance, and one can accomplish about all that is desired without joining the order by procuring a copy of one of the latest "expositions" of the secrets of Masonry.

Indeed, it is impossible for any one to be a genuine initiate who is not in possession of *the science of initiation*, for how can human ignorance be coupled with the excellence of Divine wisdom? To be initiated means to be increased in knowledge,—to be inducted into a new field of knowledge,—and although Solomon said he got his wisdom from fools, this does not prove that fools are good initiators.



Our philosophy rests entirely on the human mental capacity for attaining to and realizing a higher intelligence, and it thoroughly demonstrates the folly exhibited by so many modern aspirants for worldly preferments, who claim to be *adepts* without being able to prove their accomplishments. As if a man can be an initiate of the Wisdom Religion and not even know a single *letter* of the mystic alphabet!

Many of these would-be *adepts*, to cover their paucity of knowledge, set up the claim that the neophyte must be good first, and the science will come to him as a consequence afterwards, and then they undertake to teach their dupes *how to become good*, by going through certain physical performances like feats of legerdemain. As near as can be found out, the most important feat they insist on as a standard evidence of attained goodness is to induce their students to adore and financially support their instructors. Without due compliance with these requirements, such leaders are in the habit of turning



the cold shoulder on applicants. And, indeed, this is a most practicable course for them to pursue, and one for which they are well qualified.

There is springing up among us a rapidly-increasing class of speculators who claim with no end of assurance that *they know more than they are able to tell*, and they have contrived various ingenious excuses to account for such inability. Plato gives us a close description of this class, particularly in his *Protagoras*, showing that they have abounded in all ages, and have thrived, too, as parasites do, on the bodies of more natural and reliable forms. Among the reasons they set forth why they are unable to tell all they know, is the old-time plea that they are bound by some superior mystic power to secrecy.

In truth, they are so bound to silence with respect to the truth itself, at least, of which they claim to know so much, boasting at the same time that they have it; for that which binds them is their deplorable ignorance.

No one in these days, when bigotry with its



horrible persecutions is held under healthy and legitimate restraint, can make a reasonable excuse that he is prohibited from imparting what he knows of that which is good to another as worthy as himself. If a man knows anything, he ought also, with available faculties and organs of speech, to know enough to make his knowledge intelligible to another intelligent man. Even the blind, deaf, and dumb are not disabled from demonstrating their intelligence, and frequently of a high order, through such means of communication as they may still possess.

And these wily tricksters who boast so loudly will even go so far as to tell a doubter to his face that they cannot enlighten him because such as he is incapable of apprehending what they know, and what they could impart if he were only gifted as they are. They assume that he is not sufficiently developed to stand on and realize the plane of thought they so happily occupy.



The main reason why the Science that constitutes the most natural of religions is not more wide-spread is, not because its custodians will not impart it to others, as so many claim, but because others will not receive it. Natural religion is so simple and natural that the ordinary mind, being trained to look constantly after the complex and supernatural, disdains to become converted to so much simplicity. It proudly stands aloof from such universal and impartial exhibitions of the Divine Intelligence, and by its own voluntary and wilful, as well as unreasonable, separation, such a mind may rightly be called an outlaw, outcast, or exile from the true way of life.

There is no one-sided exclusiveness, or special dispensations, in Nature's rule of government. She insists that every being, serving an apprenticeship in her schools and workshops, shall conform strictly to her methods; and she insists that a deviation from a single rule shall carry along with it its own requisite measure of



punishment,—even extending to an utter extinction of entity, if the deviation be persisted in. And there is not one of her numerous progeny disposed to rebel against her lines of guardianship before it acquires such a degree of humane conceit that, by it, it is enticed into discordant and evil ways.

This natural religion hath its fountain-head in the heart of every being; its antagonist, born of human conceits, hath its subsistence in the head, which is only a reflector of that which it receives from the heart (from the mystic heart). As a reflector, it is most likely to invert, and subvert, every image of solar life that it originates. Therefore it is only through severe conflicts, trials, and experiences that the intellect acquires the natural functions of cognition, by correcting its old habits of inversion and subversion, so that the resident *Ego* may cogitate in harmony with divine influences and more direct energies.

Before this can be accomplished the Soul is



liable to complain that divinely-wise men are withholding the secrets of Nature's higher science from them; but, indeed, this science cannot be withheld from any one who earnestly and energetically desires and works for it. He must desire it for its intrinsic, moral value alone, not for the purpose of acquiring nominal wealth and worldly honors. For it is not difficult to demonstrate by a reference to each one's own history how quickly and surely avarice darkens the mind and closes every portal through which the Divine Light would shine. But these truths are fully set forth in the appropriate discourses, and they need not be repeated here.

It is sufficient to add that in the energetic desire of the student to possess himself of the intrinsic value of this science it is necessary that he should be constantly on guard with his keenest faculty of discrimination and judgment, to avoid the contaminating influence of self-appointed teachers and wily impostors. For



the world is full of these two kinds of people, the one conscientiously entertaining the conviction that some god, or guardian spirit, has selected them to serve as his instruments in the accomplishment of some great reformation. Under such conviction they will rush blindly into schemes and affairs where more considerate and untrammelled beings would fear to tread; at times even seeking martyrdom to propitiate their imaginary deity. And what is still more lamentable, there are multitudes of credulous people, as blind as they, who are ever ready to follow close after them, and to proclaim their miserable idiosyncrasies.

With respect to these lessons, they will be read as if it were the purpose of the writer to teach others, but he does not wish to appear in such a rôle. He would rather be considered as a fellow-student, engaged in the same line of study and prompted by aspirations like his fellow-students, and presenting these discourses as mere suggestions and specimens of his own



guidance. He presents these for others to put to the test and investigate, each on his own account, and he challenges their closest inspection, because in this way only can a student arrive at permanent and independent conclusions. If these so-called lessons do not meet the demands of the student's higher intellectual faculties, they should be rejected as not being worth further attention. But before going to this length, in order to justify what he does, he should endeavor to replace these with something that he has proven to be superior.

In other words, we repeat, if these presentations cannot stand the test of sound, practical analysis and synthesis, let them be cast aside, for with these goes forth the challenge of the projectors to those who may set up a claim that they can furnish clearer explications. With these discourses on occult things we enter the lists and submit to the decision of the judges, asking no other consideration than a fair and intelligent verdict. If this work be unjustly



condemned, it will be worse for the judges than for the truths they reject, for the latter cannot be suppressed forever.

While we set up no personal claim for originality, we feel exceedingly rich in having an ability for apprehending the inside meaning of what is contained in the text. In our exuberance of spirit over realizing our possession, we bear no envy towards those, so-called, *millionaires*, whose ambition is to monopolize and possess the earth. We would not exchange our wealth for theirs if we could. For it is certain that they must relinquish what they have, in the end of a short life, to others, and, in most cases, return naked and penniless to their former stations. And it is not by any means so certain that we will be compelled to relinquish what we possess. Indeed, we will have that mystic coin of the *Underground Realm*, that will enable us to cross the Stygian pool in *Charon's boat*. But, for the present, those worldly rich men are more content with what they now have than



they would be with an exchange; so both, they and we, are satisfied.

But, regarding the authorship of this work, we say again, that in this life we find little or nothing which has not had a previous existence, and mental concepts are no exception to this rule. At one time such ideals are evolved from mental associations,—from the association of one mind with another; at another time they come from transiently aroused reminiscences (as recurring memories of past experiences), and in either case they have a semblance of originality sufficient to satisfy the conceit of a superficial observer.

Those concepts seem to be original, but in reality they are not so. Every manifestation of considerate, predetermining vitality must issue from a germinating nucleus, with a *seed* for a nucleolus, this *seed* being the product of a prior germination. And, furthermore, germination itself is primarily the external result of supernal Idealism. Therefore no one alone can be



justly accused of being a plagiarist, for, in this respect, all authors are such.

The *Ego*, or self-surveying consciousness, of every individualized being necessarily dwells in Idealism; the lower *Ego* dwells in Sensualism. It is impossible for us to conceive of a god without attributing to him the powers and functions of a divine intelligibility, by which he abides in ideal excellence and security. For what would a god be if he were not possessed of these properties of divine intelligence? What can be more real than that mental power which realizes Reality itself?

In *Idealism*, therefore, is the actual realm of True Being, which, being before materialism, must be relatively self-subsistent, and in its higher provinces perfectly independent of all that appertains to materialism. It is anterior to physical nature, because, as will be demonstrated in this work, it is the immediate cause and sustaining principle of materialism. We mean to say that it is the cause of physical ef-



fects and not (as some assert) the cause of primal or premundane matter; for matter alone is contemporaneous, so to speak, with spirit.

That which is a cause must bear in itself a priority over—as of one going before—its effect, for the latter must, certainly, be subsequent to its cause. Therefore we will here call attention from the start to the three Operations, or Manifestations, of True Being,—namely, Idealism, Materialism, and Realism. These comprise all that we can comprehend while abiding in the middle realm (Materialism).

Therefore the Divine Science which leads men into a proper understanding of the ways of God in universal nature must have three divisions to correspond with these states of Being, and there must be three stages also, or general degrees of initiation, by which the neophyte may comprehend them all. But these general stages are usually each divided into three degrees, making nine in all, while that final attainment, which might be denominated a tenth,



comprises all that appertains to things not included in these; as *Melcuth* appears as an aggregation of the integral numbers of the *Sephiroth*.

Indeed, man, as a mere animal, may be progressive or retrogressive, with other animals, by passively submitting to Nature's regular cyclic operations, for in these he is generated as a merely advanced form and feature of animation. But in order to progress as a human being he must assume his proper rank and individuality, by cultivating his mental endowments. By such self-cultivation he builds up within himself a miniature universe of *micro-cosmic idealism*, which hath for its constituents a representative essence, or element, of the nature of everything with which he has had an experience in the great universe of the Macroscopic God. And we say with respect to the mind of man, that it contains not the essence of that with which he has had no experience, for such has not, as yet, entered into



his sphere of being,—within his miniature universe of being.

We set forth these principles, even in these introductory observations, in order that our readers may know from the start some of the most important points in the science, and that they may begin to ponder over them, for the more one cogitates about the truth the sooner he begins to realize it.

Therefore the *perigrinating Soul*, returning to this life through rebirth, recognizes in the great World about her the things she has had an experience with already, for in this way she has acquired a counterpart essentiality in her own accompanying mind, that responds to the influence of that which she apprehends through her organs of sense. And the soul of man abides here in utter ignorance of other existences, packed close about him, with which he has had no experience, their essence, as yet, forming no part of his psychic constitution. On this account, both he and they may be un-



conscious of their mutual existence, and because there is no recognition there is no consequent disorder or antagonism between them.

In the responsive action of associating influences, we say, mental recognition is begun and evolved. Consequently the aggregation of the essentialities of things, which the Soul draws into itself by its intelligible associations, in its wonderful career through the cycles of worlds, constitutes its store of germ-producing idealism. And this idealism, in its substantiality, is destined to become a DIVINE BODY—a most simple substantiality—crystallized into a complete image of God's Idealism; and, because of its perfection, it becomes numbered among the THINGS THAT ARE.

Therefore it is set forth as a fundamental truth in this school of philosophy that, as the immortal, spiritualized Soul of man is, in its incipience, a pure and substantial product of Divine Idealism, it is necessary for us, as men, to secure salvation by aspiring after the Grace



of God, and that we should devote our best energies to the acquirement of knowledge.

For without such a store as man may reap in his perigrinations through the universes he will not be qualified to know the Good Itself; neither will he be able to appreciate the things that are eternal, nor *know how to be self-subsistent*. On this most important matter Plato has written in better language than we:

*For if the Soul be immortal, it were a dreadful thing to neglect so great a matter; for it is right that we should consider this; that, if the Soul be immortal, it requires our care, not only for the present time, which we call life, but also for all time. For the Soul can have no other refuge from evils, nor any other means of safety, except by becoming wise and good. For the Soul goes hence possessing nothing else but its EDUCATION and its DISCIPLINE, which are said to be of the greatest advantage, or (in the privation of these) a detriment, on our very setting out there.*



PART I.

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THE THINGS THAT ARE.



## PART I.

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### CHAPTER I.

1. *This book is written for humanity's sake ; and for piety towards God.*

2. For by recording the truth as it comes to us in response to our desire, when meditating and adoring in our sacred and silent sanctuaries, and in our constant invocations to God, we add to our store of knowledge that which nourishes and strengthens the mind, and which increases our desire for more truth.

3. By so recording, we imitate the works of both God and Nature. The latter, appearing externally in the operations of external things, doth write her impressions *upon* our attentive soul, which cling to it as symbols and pictures of *instinctive* memories.

4. But God, working internally through the inflowing energies of his *intelligible essence*, doth



also write his expressions from his seat *within* our soul, which also cling to it as glyphs, symbols, and pictured reminiscences of spiritually idealized memories. Thus the soul of man becomes as it were a book, or a casket filled with both instinctive and intuitive memories, and these serve as factors in the conceptions of his reasoning mind.

5. *For there can be no religion more true or just, than to know the THINGS THAT ARE; and to acknowledge thanks for all things to Him that made them, which thing we should not cease to do continually.*

6. The *Things that are* are the spiritualized souls of things conceived in pure Idealism, by the God-Creator and architect of all Being. They are the DIVINE BODIES OF THINGS; therefore, they are permanent, ever abiding and real, and the desire to know them is the true religion.

7. *What, then, should a man do to lead his life well, seeing there is nothing here true?*

8. The things of this external life, being only effigies and material mockeries of the *Things that are*, which are real and true, what



should a man do, that he may reject the illusory and know the more substantial?

9. *Be pious and religious. For he that is both is the best and the highest philosopher; and without philosophy it is impossible ever to attain to the height and exactness of Piety and Religion.*

10. To be pious is to possess a love of truth and to rely on that which is good and true. To be religious is to persevere in the energies of the love of truth, and to remain steadfast, unshaken, and ever loyal to its admonitions. To be a philosopher, is to be mindful, to meditate upon, and to endeavor to discover and know the truth. In philosophy there is science; in science, knowledge, discrimination, method, and safety; therefore, in philosophy is the main path and guide of both piety and religion.

11. *He that shall learn and study the THINGS THAT ARE, and how they are ordered and governed, and by whom, and for what cause, or to what end, will acknowledge thanks to the WORKMAN as to a good FATHER, an excellent NURSE, and a faithful STEWARD.*



12. Real and earnest thanks to God are best spoken in silence. The deepest emotions of the heart do not enter the vibrations of the wind, whose movement shows only the momentum of an expiring force. The voice of Divinity is borne in that *essential breath* which is not burthened by inert substance, but which is clothed in that higher substantiality of which regenerate souls are constituted, which assimilates with the nature of Divinely responsive *confirmation*.

13. He who climbs the house-top to burthen the external winds with a proclamation of his sincerity in piety and religion leaves it behind him; for there he becomes enamoured of the sense-exciting air and landscape, and, yielding to such emotions, he becomes a weathercock and an uncertain spectacle.

14. *Never shall, or can, that soul which, while it is in the body, lightens and lifts itself up to know and comprehend that which is good and true slide back to the contrary. For it is eternally enamoured thereof and forgets all evils. When it hath learned and known its Father and Progenitor, it can no more apostatize and depart from that good.*



15. To know the truth is to recognize the Good, but to comprehend the truth is *to become one* with the Good. To know only is not sufficient for regeneration and recovery; for a soul, by recognition alone, may flee from, or he may approach and affiliate with, the truth.

16. Having become one with truth, he ceases to be a stranger, and is no longer separate from the Good. Such a soul will shun the house-top where proclamations are made to the multitude. He will seek *secluded places*, where not more than *two or three are gathered together*,—where the Divine presence in the spirit may be,—for communion with the Good itself.

17. *Let this be the end or aim of piety and religion, whereunto thou art once arrived thou shalt live well and die blessedly, whilst thy soul is not ignorant whether it must return (to rebirth) and fly back again.*

18. Whosoever acquires a knowledge of this mystery, respecting the destiny of his soul, in his *objective* or open life, will then have this same knowledge to contemplate and digest in his *subjective* or closed life. And thus, knowing the way thither in both lives, his soul will seek



*the asylum of safety in the Divine body, and thus it escapes the grasp of the daemon of the judgment, and avoids a return to this external field of existence.*

19. *This is the only way to truth which our progenitors travelled in, and by which making their journey, they at length attained to the Good itself. It is a venerable way and plain, but hard and difficult for the soul that is in the body to go in.*

20. *Our fathers will testify to us of this truth with respect to these culminations of Destiny, when we shall sit on the stool of repentance at the opening of the caves, in which we abide here; these openings being towards the light of the Sun which shines into the centre of our being. But this inner light is a darkness to physical sense. At this opening, also, our invisible guides come to us to direct and instruct us in this school of science, or true philosophy.*

21. *For first must the soul war against itself, and after much strife and contention it must be overcome of one part; for the contention is of one against two, whilst it would fly away and they strive to hold and detain it.*



22. The consciousness which gathers in that which is born through conception and gestation in the womb; which collects itself together in the organic or physical machinery, hath, as it were, a double envelope, which imbue it with both passion and desire, these being factors and operators of Sense. The soul, attached to this consciousness, may well be declared to be a human animal; or, one of *the daughters of men*, so named in ancient books, for it bears the nature and image of the great astral world, with its constellations.

23. *But the history of both (of the perigrinating soul governed by the Divine influence as one party, and the two bonds generated in the external nature as the other party) is not like; for one would haste to that which is good, but the other is a neighbor to the things which are evil. That which is of the good desires to be set at liberty, but the things that are evil love bondage and slavery.*

24. The ego of the concentrated consciousness of every being that hath such a centre of self-perception and recognition contains, as a *germinal seed*, a scintillation of the primal Good;



otherwise there could not be such a centralizing affirmation of consciousness. For God, through the Good, is the Light of mind, and These things, as germs of true Being because each possesses an image of His thought, are of His mind manifest in nature. Therefore there is a Light of scintillating Intelligibility, even in these bonds, by which they manifest certain distinct characteristics, and by these they are distinguished the one from the other.

25. *And if the antagonist as of the two parts be overcome, they will become quiet and content to accept the soul as their ruler ; but if the one be overcome by the two, it is led by them and carried to be punished by its being and continuance here.*

26. That which is in bonds is not free ; it cannot be free, unless it acquire a science of the true nature of liberty. For without such knowledge it may break away from some fetters while it is ignorantly forging new ones.

27. Therefore the ignorant soul may recover a transient freedom, as by the death or dissolution of one physical body, but if deprived of this science it is sure to return, like an autom-



aton, to its habitual courses. For such revolutions are of the predetermined order of organic nature, preserving the continuity of the universe, and they are governed by Destiny.

28. *This is the guide in the way that leads thither ; for thou must first forsake the body before thy end, and obtain the victory in this contentuous and strifeful life. When thou hast overcome and loosened the bonds, then thou canst return to thine own country.*

29. The battle-ground for such contentions must be on the plane where those bonds are wrought ; the victory must be won of the elements of, and in this objective realm of being, where the soul consorts with universal Nature. Every soul must win the victory for himself. He must free himself from his bonds ; for God gives not the fruit of such accomplishments to the indolent, nor to the coward, who show no more energy or determination than to call on Him for special providences, and for vicarious sacrifices.



## CHAPTER II.

30. *We will now by heads run through the THINGS THAT ARE (these being the archetypes and first principles of things). Understand thou what is written and remember what does enter thy understanding.*

31. For unless the mind, as the receptacle, is cleansed of its prevailing sensible energies and proclivities, and renovated so that it may affiliate with these truths, it cannot retain them and be enriched by them. But they will escape from it and fly away from it, like birds from a loose and imperfect net, or as water would run through a sieve.

32. *All THINGS THAT ARE are moved; only that which IS NOT is immovable.*

33. That which is *not* is prior to *being*; that which is must subsist in both stability and movement. The *Things that are* have existence, and in manifestation they have *being*. That which is *not* has neither existence nor being.

34. That which participates of being is, at



least, double, the source of its subsistence being in both stability and movement; that which is exists and is treble in manifestation. For to this double is added a predetermination to serve as a director of the transformations of being.

35. *Every body (as of materiality) is changeable.*

36. As a shadow changes by the movements of light and its obstructions, so is a body changeable. Therefore, while the body of manifestation is mutable, that *Body* whence the light proceeds, and that whence the shadow is cast, may be unchangeable, for these are more stable.

37. *Not every body is dissolvable.*

38. Only those bodies are dissolvable which are effigies of the real immutable *Body*.

39. *Some bodies are dissolvable.*

40. The Stars even, in time, are subject to increase and dissolution. Between the Divine body, which is the flower and ripened fruit of Being, and those *ephemera* which hover close to *lethean streams*, lie all the degrees of dissolubility.

41. *Every living being is not mortal.*

42. The flowing numbers in which a *Body* is



clothed measure the extent of its duration. But there are Bodies which are naked of the numbers, and unclothed by the elements; these, indeed, are immortal.

43. *Nor is every living thing immortal.*

44. For it may not contain that primal essence of unity which is the parent of number.

45. *That which may be dissolved is also corruptible.* ♀

46. For its parent seed takes root in corruption wherein, by Fortune, or by Destiny, it is sown.

47. *That which abides always is unchangeable.*

48. For the least alteration would be the beginning of another nature. He who began life yesterday learns something new to-day, which is added to his store, and which becomes one with himself. And so it will be on the morrow with an increasing store, and in the days following,—it will be unchangeable in its course of development, unchangeable in its unending increase.

49. *That which is unchangeable is eternal.*

50. Even those self-conscious and contemplative constituents of *true Being*, who are continu-



ously bathing in the Light and Love of the sovereign God, are unchangeably abiding in those streams. Therefore regal entities may be unchangeable which are of incessant movement, such as are the *decaded attributes* of everlasting motion. The three Maternal fountains of Light, Love, and Life are forever yielding the *wine, milk, honey, nectar*—the *essential subsistence*—of all that survives in Being. And, uniting in one stream, these three constitute *one universal sea of Being*. In this sea are conceived and generated the images of the *Things that are*.

51. *That which is always made is all ways corrupted.*

a. It is so that there may be repetitions of creation.

52. *That which is made but once is never corrupted, neither becomes it any OTHER thing.*

53. The designs, or archetypes, of the God-Creator, conceived prior to universal creation, but to be fulfilled in the ends of the universe (which is a workshop of physical creation), by the operations of the Creator-God, are of the *Things that are*. Such an idealized creation is



the beginning of the Divine body of man, which is of the Incorporeal.

54. *Firstly, God ; secondly, the World ; thirdly, Man.*

a. God in *idealization*, the World in *materialization*, and Man in *realization*. These being first conceived in the mind of the God-Creator, and in the order of Incorporeal being.

55. *The World for Man ; Man for God.*

a. The World is given to Man—let him possess it ! Man should devote his entire Self to God. May God, in His Goodness, possess us !

56. *Of the soul, that which is sensible is mortal, but that part which is reasonable is immortal.*

57. The sensible part is of the consciousness of the lower and outer life ; of that life which subsists by perpetual transmutations. The reasonable part is of that higher intelligence, which is not only conscious like the lower, but it is *conscious of being conscious*. The reasonable part is of such consistency that it may be carried, through regeneration, into the Divine body, which is itself immortal.

58. *Every essence is immortal.*

59. It is of the substance of Divine affirma-



tion, a substance impartibly united with the good itself; and thus subsisting in the apex of all substantiality, there are certain measures of Intelligibility inherent in it by which it is capable of self-sustention. Therefore, in the apex of substantiality is the first fountain of Divine essential energy; but in the opposite extreme of substance is that which is without this essentiality, and therefore barren of self-sustaining energy, being endued, so to speak, with inertia alone.

60. *Every thing that is is double.*

a. Every thing that is in existence is double. Therefore, both these dyadic natures are indispensable to the existence of things; namely, life and death, light and darkness, goodness and evilness, spirit and matter, and so on, comprising that which is affirmative with that which is passive to the completion of a universe. Hence these opposite natures are, as it were, principles of Being. But every thing which is *not* possesses only the affirmative nature, and it is emancipated from the opposite, and it abides only in that state of supernal existence which is prior to mundane being.



61. *None of the THINGS THAT ARE stand still.*

a. For they are, as a whole, the attributes and constituents of the Spiritual Soul of the world, of that plane of true Being which ranks next to the One itself, and their essentialities rank next to the essence of the One. They are the mainsprings of perpetual emanation, of generation, of involution, of revolution, of evolution; of premeditation, contemplation, adoration, and regeneration. Hence they are the prime factors of everlasting and universal movement.

62. *Not all things are moved by a soul, but every thing which IS is moved by a soul.*

63. Only those things which are posterior to and dependent on soul are moved by it. The *Nights* which precede the *Days* of the Creator-God, the place in which the world is, the attributes of God, Necessity, Wisdom, and Supreme Justice, and such things as are prior to and in the foundation of the attributes of movement, are, in relation to a soul, immovable, giving birth and existence to it, which in itself moves with the *Things that are*.



64. *Every thing that suffers is sensible ; every thing that is sensible suffers.*

a. That which, through generation, is subject to corporeal increase and decrease, suffers.

65. *Every thing that is sad rejoices also, and is a mortal living creature.*

66. That which is subject to increase and decrease is both lifted up and cast down ; it doth swing, pendulum-like, between the centre and circumference of its solar sphere. By such mutations the mortal living creature passes from life to death and from death to life again.

67. *Not every living thing that joyeth is also sad, but it is an eternal living thing.*

a. Such a wight lives and enjoys not through sense, but by the essence that flows in the inextinguishable light of Divine contemplation. Therefore he subsists in that eternal joy which abides in the adoration of the Good.

68. *Not every body is sick ; every body that is sick is dissolvable.*

a. Of the twelve zodiacal tribes of Israel, ten are lost in the wilderness of elemental dissolution ; but two, being nourished by the grace of God, live in health and forever. For these



two, although the one dwells in Eternal stability and the other in Everlasting movement, are eventually raised *as one* to the summits of paternal Being.

69. *The mind in God.*

a. For the light of all intelligence springs from the throne of Supernal unity.

70. *Reasoning (disputing or discussing) in man.*

a. For this is the process by which man recovers that which he lost by his fall.

71. Groping his way blindly through the labyrinthine darkness of the objective world, man must learn by experience, by bitter and painful experiment. *He must cultivate the earth* which God gives him for a temporary possession, and force it to yield into his hand the germs of truth conceived in mundane intelligence, which have fallen upon and have been covered over by it. He must cherish and rightly cultivate those germs, performing the duties of a trusty and faithful gardener, and garner the fruits they bear; and, if he be successful, in the end he will find and restore to his higher SELF that which he lost by his fall.



And to this accumulated store of eternal wealth he will have added a knowledge of *that in which those germs were lost.*

72. *Reason in the Mind.*

a. In reason is the operation of *Ratiocination*, in which there are recognition, meditation, contemplation, reflection, adoration, commemoration, and consequent mental convalescence. And there are recurring memories; and in these, incessantly repeated rehearsals (like an indefatigable miser forever recounting his wealth): For of such operation are the universes of God, the mechanism of His creation, and the lives of men.

73. *The Mind is void of suffering.*

a. The nourishment of such a Mind itself comes from On High, from the fountains of Divine light and love; But Sense is not void of suffering.

74. *No thing in a body true.*

a. For a body in which a thing in itself is, is a mask and a bond which distorts and hides the truth. A truth under such restraint loses the expression of its own nature outwardly; for even a falsehood is no other than a truth dis-



torted and masked. Therefore, all things are true in spirit, but false in body.

75. *All that is incorporeal is void of lying or deception.*

a. For such is the naked Truth. She wears no mask; how can she be an illusion, or a deceptive apparition?

76. *Every thing that is made is corruptible.*

a. That which is made is necessarily conceived, gestated, and generated. If it is corrupted, it is made more than once; therefore, these are transmutations incident to birth and rebirth.

77. *No thing good upon the earth; no thing evil in Heaven.*

a. For all that is upon the earth fell from Heaven. The good itself never falls.

78. There are no negations in primal, heavenly correlations.

a. Such correlations are composed of omnipotent *Affirmation* and pure *Compliance*,—both Divine. For Heaven is not a House divided against itself. Heaven holds no such factors of division and inconstancy as men ascribe to *positive* and *negative* conditions of mundane existence.



b. Even the supernal Duad of stability and movement are of one concurring attribute, which will not permit the association of antagonistic energies. For this Duad abides in the vestibule of the Good, in sovereign Unity.

79. *God is good ; man is evil.*

a. For man is a fallen soul.

80. *The Good is voluntary, or of its own accord.*

a. The Good itself, abiding in the absolute Affirmation of Divinity, possesses in itself a full measure of omnipotence in *celestial liberty*. It is in this freedom that Providence ordains and constitutes paternal Being, binding in its composition the Infinite with the Eternal, and thus creating the first integer of enumeration. Thence follows the first number of every thing that is double. But the Good itself, like sovereign Unity, is not a number, although the leader, nor is it a generator of numbers.

81. *Evil is involuntary, or against its will.*

a. Evil itself is an uttermost passivity, therefore its home is in Inertia, just outside the lowest multiple of any thing. There is another Evil which subsists in discord and thereby be-



comes the dire antagonist of the elements of harmony ; but the first is—if we may employ the term—the mother of the second. For in the commingling of movement with inertia *momentum* is produced, and this genus of elementary *habit* becomes the progenitor of active, demoralizing evil.

b. Evil is therefore most remote from the Good, and in its fontal nature is that which is denominated a *dead weight*, as it were, of an *infinite corpse*, which appears to our senses as a corporeity called Matter. But there are, so to speak, degrees of vitality in this corporeity, and, therefore, it is so with respect to the evil itself, that it is productive of many relative evils, and these extend through all the operations of Being.

c. Again, we say, in the Good itself is the home of *Celestial Liberty*, without which it could not possess the voluntary power ; and the supernal effluence, issuing from this Home, becomes chained by the will of the Creator-God to primordial Matter. By the conjunction of these two, the essence receives a bound and limitation, depriving it so far of its primal liberty ;



‡ for by this, energy and inertia are compelled to associate together. In this composition, which fills a universe, the influent harmonies are broken, and they become so disordered that both *positive* and *negative* conditions grow out of them. Therefore we say the influence is not evil, but it is of the Good subjected to evil conditions; and, further, so-called SATAN will be restored to his first inheritance.

d. It is because of its privation and loss of its *celestial liberty* that the expression of the *intelligible essence* becomes an Evil,—an *involuntary manifestation*. As soon as it regains its freedom, it resumes its voluntary existence. And this is what *Alcinous* meant when trying to define the nature of *Virtue* itself.

82. *The Gods choose good things as good things.*

a. That in which the good predominates turns towards the Good. Let us become good, in order that we also may become the choice of the Gods. For by such election we are assimilated with the *Things that are*, and may ourselves become one with the Gods.

83. *Time is a Divine thing.*



a. For time is incorporeal. As time comes out of and returns into eternity, it is instrumentally of the essence of the *Things that are*, which are eternal; and, therefore, Time itself is incorporeal.

84. *Law is humane.*

a. There is no law in Heaven, except it be the Divine nature, which preserves perpetual harmony. Law is an ordinance, or a command to do, or not to do, this certain thing or that thing. It proceeds from that which is in authority to that which is subject to authority. But in Heaven all is a supreme unity. That which is in full accord with the Good needs no law to restrain it from evil.

85. *Malice is the nourishment of the world.*

a. Malice enters into the nature of Pantomorphous, the omniform God, the protean creator, who dwells in the universal astral effluence, emanating from the stars. Malice causes dissolution and decrease in order that there may be rehabilitation and increase.

86. *Time is the corruption of men.*

a. Time is also the regeneration of man. Time, measuring the influent energies of the



Eternal, forces man through these revolutions of change in birth, growth, diminution, and rebirth. It also subjects him to the operations of sense, reflection, and reason.

87. *Whatever is in Heaven is unalterable.*

a. Where there is no malice there is no alteration. Therefore, man must fill the measures of his everlasting destiny, on the earth and from the workshops of the protean god. To the doors of these shops comes man's supernally abiding SELF—in the Divine body, or *first image* of God—to receive the best fruits of his labor, and, ultimately, to join with him in drinking *the wine of the wedding-feast*.

88. *All things upon earth are alterable.*

a. For such things are as weathercocks, blown hither and thither by the external *breath of life*; and they are turned to face all the points of the compass by the interminable ratiocinations of astral powers.

89. *No thing in Heaven is servanted; no thing upon earth free.*

a. That which is truly free cannot even contact with servitude. Therefore the so-called *souls of the dead*, but who, in truth, are



living, regenerate souls, cannot well return to earth.

Those *other* souls, of whom it is said that they hold converse and communion with men unregenerate on the earth, are not themselves free.

90. Equals associate with equals, even through such only are correlations made perpetual. The gods hold converse with such souls as are emancipated and raised to their spheres of purity, of understanding, and of freedom from the bonds of servitude.

91. When man can stand clearly and *clean-shaven*, face to face before the gods, no shadows or veils from the elemental realms will intercept his vision; but he will be a fully conscious, reasoning, reflecting, discriminating *Self*, and he will be *one* with the *divinity* he seeks.

a. But let us pursue these heads, which are most prominent subjects for contemplation, in another chapter. They are, indeed, most important, being fontal leaders and guides for those who love to sit *in the door of their tents in the cool of the evening, when all nature is at rest*. For each is sufficient as a text for an ex-



tended discourse ; sufficient to arouse our intuitions and latent faculties of reminiscence and comprehension. By these means we are enabled to remember and recall that which we have studied into before, and to rehearse those lessons, and be invigorated by them. Then will they appear before us as if arisen from the earth, bearing the lineaments of old friends whom we loved so well, and their presence fills us with ecstasy and the delights of the intelligible ; by which we are never weary in rehearsal and ever anxious to perfect ourselves, and to add thereto the lessons of experience acquired in this day of generation.



### CHAPTER III.

92. *No thing unknown in Heaven; no thing known upon earth.*

a. There is no Heaven where Omniscience is not the sovereign Queen; and the communion of mind in Heaven is a *oneness* that confers an equal understanding on all in each degree. There Divine illimitable Wisdom is Heaven, but brutal Ignorance is Hell. Ignorance hath a permanent habitation upon the earth, where there is no abiding unity.

93. *The things upon earth communicate not with those of Heaven.*

a. These being things of sense, may be termed *effluvia* cast out of Heaven. They are things rejected by the aspirations of Heaven.

94. *All things in Heaven are unblamable; all things upon earth are subject to reprehension.*

a. In the unity that is above there is the approval of the Divine harmony; but in the multiplicity that is below there is mad discord and the torments of incertitude.



95. *That which is immortal is not mortal ; that which is mortal is not immortal.*

a. This is the shadow, that is the substance ; man is mortal, but Man is immortal. Who can pronounce the SHIBBOLETH ? For he who hath the word can prove his immortality and escape death. Even a God, when challenged, gave to Moses the *Sign* through the *burning bush*.

96. *That which is sown is not always begotten, but that which is begotten is always sown.*

a. Some things are sown through conception into generation which abide upon the earth, and some are sown through emanation into generation, which remain for a time, and for many recurring times, in generation to ripen in regeneration, and to be harvested by the reaper (§ 21). But this was taught in the allegory of the *Sower*, which had been learned in Egypt to be rehearsed in Palestine.

97. *Of a dissolvable body there are two times, one from sowing to generation, one from generation to death.*

a. This only relates to the machinery of life, for it is not hard to know that the body of ani-



mation is a mere machine that must be kept in repair and cared for, so long as it will do good service to its master. But, like all other machinery, it will eventually wear out and become useless. Then a new one is required to perform the functions of the old.

98. *Of an everlasting body, the time is only from generation.*

a. This being a body raised in incorruption that was sown in corruption; its essence being of the Divine body, whereof are the bodies of our spiritual progenitors.

b. In other words, *Christ*, entering into the soul of regenerate man, bears the seed or germ of the everlasting Body, which takes root in the corporeal, and grows into a *tree of life*, and out of the texture of this *tree* is builded a *house of refuge*. Therefore it is said that *Christ* is born in such a soul, *as in a cave*, and such birth is the beginning of the life of spiritual gestation and generation.

99. *Dissolvable bodies are increased and decreased,*

a. Such being the necessary factors of physical generation.



100. *Dissolvable matter is altered into contraries; to wit, into corruption and generation; but eternal substance, into itself and its like.*

a. Material substance (*wild matter*.—*Böehme*), which is everywhere and therefore infinite, is different from that of Divine affirmation, which is nowhere, but always or ever, and therefore eternal.

101. This unific substantiality, as the essence of the Eternal, like time and force, may be said to come out of and return to itself; but the other kind of substance, as if it were an essence of passivity, or inertia, is drawn by the unific out of, and thrown back into, the place in which the world is, and in which it is. That is to say, matter is drawn out of utter dispersion into the material form, and from this corporeal form it is returned to utter dispersion again.

102. *The generation of man is corruption; the corruption of man is the beginning of generation.*

a. There could be no generation of a thing if there were not the corruption of other things to nourish it; and, furthermore, the corruption of a body calls for the generation of other bodies. Thus all this compost fills the measures of all



that is mortal, and of all that is subject to corruption.

103. *That which offsprings or begetteth another is itself an offspring or begotten by another.*

a. These generations arise in the beginning from the first effluences which fall from Heaven upon the earth. They arise primarily, as it were, from the line of impingement, or contact, between that which is eternal and that which is infinite.

104. *Of the THINGS THAT ARE, some are in bodies, some in their IDEAS.*

a. Some are manifest in the bodies of the macrocosm and the microcosm; some are unmanifest, but abiding in universal, idealized forms, ready for manifestation as soon as provident Nature prepares the appropriate machinery. Some are manifest in all the numbers, some in part; some more, some less. Therefore these are both universal and finite manifestations of things which are in bodies.

105. To illustrate: the coming Man is a universal idea in the beginning. He thus abides in the archetypal Mind. The present Man is *en route* through the degrees of gestating and



generating manifestations, and of approach to his first ideal and former Self. He abides in the assimilating mind of mundane sensibility; in this mind which is to the archetypal as the echo is to the voice; or, as the light of the moon is to that of the sun. Between the beginning of this man of earth and the Man of Heaven lie the ascending degrees of transmutation which fill the measures of the great universe.

106. *Whatsoever things belong to operation, or working, are in the body.*

a. That which possesses the functions of organic conception, gestation, and generation must be *bound* and *conditioned*. That which thinks, wills, and plans must have *metes* and *bounds*; it must have *place*, *condition*, *method*, and *movement*.

107. *That which is immortal partakes not of that which is mortal.*

a. The immortal cannot participate of (or assimilate with) the nature of that which is mortal.

108. *That which is mortal cometh not into a Body immortal, but that which is immortal cometh into that which is mortal.*



a. Even the first effluences of Heaven falling in the beginning from on high upon the earth, are immortal in the archetypal forms or impressions that they bear ; but the operation of that fall is mortal, as of a limited duration.

109. So *within* the lowest operations of Nature there is an immortality which, in time and eternity, fills their portion of the measures of Divine idealism ; these being of the *paradigms* of supernal creation which we call the *Things that are*.

110. Immortality enters *into* mortality, for the simple reason that it is superior, prior to, and above or more central, than the latter. Being in itself a unity indivisible, and not a whole containing parts, it is impossible that the immortal could contain the mortal. But the mortal, being an aggregated multiplicity, composed of parts united as wholes, is susceptible of division and of being, as it were *laid open* for the reception of that which is immortal.

111. *Operations, or Workings, are not carried upward, but descend downward.*

a. Such is the trend and attraction of things which are mortal, they being subject to the



power of *infinite dispersion*. For there are two chief powers operating in the infinite capacity of universal Being during each great Day of manifestation, by which mundane correlations are effected.

112. *Things upon the earth do nothing advantage those in Heaven ; but all things in Heaven do profit and advantage all things upon the earth.*

113. The things upon the earth are dependent and subsist on the Things which are prior to and above them ; as effects subsist only from their parent causes. Thus all things on earth are sustained by supernal providences.

114. *Heaven is capable and a fit receptacle of everlasting bodies ; the earth, of corruptible bodies.*

a. The *Things that are*, as summits of realization, inhabit Heaven, in whose unvarying substantiality they are impartibly immersed ; but their effigies are those things of the external nature and of earthly fabrics. Therefore the existence of things below is dependent on and sustained by the energies of their archetypal progenitors above them.

115. This truth must not be lost sight of by the student of Divine Wisdom, for it is a key to



knowledge; namely, that which is beneath on the physical plane is exterior to that which is above; for the primal, life-giving fountain is within. Therefore that which is in the centre is above that which is on the surface, with respect to all organized beings.

116. The would-be philosopher who looks towards the infinite expanse from the external plane, to find his God, stands with his back towards Heaven and his face towards the astral heavens. If he persists in seeking his divinity in that direction, he will continue to recede from the Divinely real to be entangled in the perplexities of blinding illusions.

117. *The earth is brutish; the Heaven is reasonable and rational.*

a. That which is brutish hath for its mind the faculties of sense only. The intellectual essence, or essence of the Intelligible triad,—the *Christ* principle,—descends no lower than to the highest workings of Sense (where its reflections merge into intellect), upon which the seeds of reason, rationality, and contemplation are sown. Therefore there is *a certain earth* serving as a basis for intellectual evolution, which is supe-



rior to the ground on which the factors of sensibility are at work.

118. *Those THINGS THAT ARE in Heaven are subjected to or placed under it; but the things of earth are placed upon it.*

a. Heaven is of the nature of Eternal stability; *Heaven is Eternity*; but the things of Time, being themselves incorporeal, are of the essence of Eternity. Therefore Heaven is in unity, unity is of the nature of *Thought in the Highest*, and all things following after are placed under the primal Unity. But the earth itself (primordial earth) is of the dispersion of *infinite multitudes*; therefore, things of earth, with respect to the bodies in which they are housed, are superior to, and consequently in positive opposition to, such dispersion; and they are upon the earth itself.

119. *Heaven is the first Element.*

a. It is the only One Element (but more properly the *first Principle*), and, therefore, without number. But the *Things that are*, which inhabit Heaven, are of the first Integers of number.

120. *Providence is Divine Order.*



a. Order is Heaven's first law. Providence establishes universal Harmony, whence proceed the nature of Intelligible Beauty and the expressions of Divine righteousness. These are the factors of Divine order in the progressions of Being; or, as some say, *in the processions of the gods*.

121. *Necessity is the minister, or servant, of Providence.*

a. Necessity is of the nature of the will of Providence and the second member of the Potential Triad. Its expression is that of omnipotent power. Thereby Justice (second member of the Substantial Triad) is established, of the nature of Truth, whose expression promotes Divine virtue and rectitude.

122. *Destiny is the executive servant of Providence through Necessity, being governed by premeditative unity in Thought and pre-determination in Wisdom.*

a. Destiny, therefore, rules the stars and directs all the operations of the *Things that are*, establishing harmony, beauty, and order in lower natures, through which arise intelligence, adoration, and celestial aspiration.



123. *Fortune is the carriage or effect of that which is without order; the idol of Operation, a lying fantasia or opinion.*

a. Necessity establishing order above; Fortune permitting chaos below. Fortune hath her throne on the lower plane between chaos and order, between which she vacillates. She is the soul and consort of the omniform creator, Pantomorphous.

124. *What is God? The immutable or unalterable Good.*

a. He is the mystic Rock, concerning which the half-awakened poet tried to sing,—*ROCK of Ages, cleft for me; let me hide my SELF in THEE!*

125. *What is man? An unchangeable evil.*

a. So it is of Man with respect to God. So it is with the man of dust, the man of astral and sublunar creation. His highest light is instinct produced from faculties grown in animal nature, which are nourished by sensual transmutations, by recurring memories of sublunar experiences, and therefore he is blind and ignorant of the light of Heaven.

126. Such is the nature and expression of



instinct, that the lamb devoured by the wolf in one life *instinctively* fears his old enemy in the next. The young bird, emerging from its shell, hides from the hawk, and both foes and friends, by instinct, recognize each other. The domesticated animal retains through each transformation its friendship for man; and ants and bees provide stores for winter through this instinct, which is but a compound of many physical experiences.

127. But the astral man, with his sensible intellect garnered, from the fields of life among *the wandering stars*, in which all animal experience is condensed, is more evil-minded than any other animal; for, unless his soul is *tinctured with intuitions*, he seeks revenge and *becomes a ravenous beast*.



## CHAPTER IV.

128. *If the student remembers the foregoing heads, he cannot forget those things which, in more words, the instructors of the revelations of HERMES (of the Divine Mind) have largely expounded ; for these are the contents or abridgment of them.*

129. As the *Things that are* (being everlasting and housed permanently above) cast their effluences, bearing their images, upon the earth, where the forces of Destiny and Fortune are at play, these energies of sub-lunar life gather around such images and clothe them in a mockery of the Things above.

130. The passive, lethean floods, which flow alternately through the gates of life and death, in the sub-lunar houses of the zodiac,—those four densely materialized rivers, ether, air, water, and earth,—furnish the material and substance of such clothing to the protean God, who strives to fashion things on earth like the Things in Heaven. In his blind zeal to imitate the supernal Workman, he is ever engaged in tear-



ing things already made in piecemeal, in order that he may have the requisite material for making other things.

131. If the student remembers these heads, he will learn how to decipher the supernal numbers, how to find the reality in this world of effigies, and also how to trace all numbers to their origin in the primal unity.

132. *Avoid all conversation with the multitude or common people; for the student should not have a desire to become the object of external adulation or envy, much less to be ridiculed by the many.*

133. Thou canst not find the coveted unity by consorting with multiplicity. The envy or admiration of the multitude begets selfish pride and distraction which blind the soul, and its ridicule is a discomfort to be avoided.

134. *For the like takes to itself that which is like, but the unlike never agrees with itself nor with the like. Such discourses as these have few auditors. And, peradventure, very few (attempts at public discourse) will have more than a few. But they which have more (than a few auditors) have something peculiar unto themselves.*



135. Those discourses which have only pure wisdom and mental exercise, without any of the energies of sense in them, will go begging for hearers among the multitude. But if there be magical displays, relating to elemental or physical machinery, which may appeal to superstition or sense, then will the multitude besiege you. They will importune you for all you can give, because of the magical peculiarities.

136. But of what spiritual profit are these to you? Does not all such magic belong to the workshops of the Titans, who build worlds, little and big? And are not such worlds closed and locked up in the Nights which succeed the Days of their operations? See to it, that you are not in the workshop when its doors are closed!

137. Behold! how not only these instructions, but the sacred Discourse on which Christians rely so much for a knowledge of the mysteries of Regeneration, teach the necessary avoidance of those possessions of sense. For Jesus, the reputed *Son of Man*, when well advanced in an understanding of the *arcana* which he received from the Egyptian *Sphinx*,



was assaulted by the astral god, who carried him to the top of a high mountain—to an exalted pinnacle of psychical development—and there offered him the kingdoms and principalities of the earth in return for his worship. A worship of this god confines the devotee to his dominion.

138. Was not the base of this mountain upon the earth, and did not its summit point towards the stars which shine upon its apex? Were not all those bribes proffered by Satan in the starlight, and beneath the moon? For such sublime and fascinating illusions are, indeed, but ghostly materializations in the light and influence of the stars; of those stars which shed a baleful lustre in the physical man, on his soul, in the progress of the student towards his final initiation and victory.

139. Those stars, indeed, are of themselves but the reflectors, as it were, of those which fill the great constellations of the Macrocosm; they are the scintillating centres of such vitality as may fill the sphere of a human being. They are generators of the *man of dust* (this *dust* being wide-spread throughout an entire uni-



verse,) and in this *dust* is the desert with its shifting sands and mirages, which every soul must pass through in its long pilgrimage. To escape these mirages is the *test* by which the permanency and endurance of the psychico-spiritual entity is tried.

140. If he withstands not the test and fails, he is seized by the astral demon and flung back into the bondage of gestation and rebirth, to gather more inherent strength for another and a future trial.

a. *This demon of the judgment* is ruled by an inexorable judge, whose individuality is no other than of the aggregated, condensed, and intrinsic valuation of spiritualized, intelligible stability and potency—of conscious strength in its purity—that may be gathered into the soul, and which must be so accumulated to a full measure, until it alone is sufficient to liberate him from the bonds of sensible servitude.

141. In the illusions of sense, it seems to the neophyte as if he might, by listening to the seducer, acquire the power of amassing great riches and worldly honors, and thus grow to be a head and shoulders above his fellows. He



feels impelled to *work miracles*, so as to excite the astonishment, admiration, and envy of others, and to make others subservient to his will.

142. He becomes ambitious to repair by magical methods depleted and worn-out physical machinery in material bodies; to compel departing spirits to return to imprisonment in such ill-mated structures, calling such a feat *the raising of the dead*; unmindful of the truth that *in such imprisonment is all there is of death*.

143. He becomes emulous of those who claim they can, without medicine, heal organic distempers and the sores of old putrid flesh, brought on by indulgence in the sins of brutish men. And they will flippantly declare that their god, who, they say, *is of pure spirit*, doth especially aid them in this; deserting his incorporeal nature to enter into a co-partnership with such blind ignorance, cupidity, and sensual-mindedness. Indeed, such unnatural wonder-workers have in all ages become figure-heads among the credulous and superstitious, as prophets, priests, physicians, and miracle-vendors.

144. Whosoever stops short in his advance-



ment to perform such magical feats, will be unable to rise above his adopted astral plane; for he will continue blind to the celestial world that is above it. He will continue bound, as by a chain, to the external world, and the light of Heaven will recede from his comprehension, even if it had begun to shine there.

145. Heaven help such wavering souls to escape their prisons before the end comes! For even the Titans are bound as with chains unbreakable, in the slumbers of the Creator-God, and the keys of their workshops are nowhere to be found. None but that God who rules all the Gods can unbar those doors.

146. It would be best for the student to imitate the example set by the said *Jesus of Nazareth*. Let him turn his back on the astral enchanter by rejecting all his illusions; by suppressing and dispersing all desire for his gifts and possessions. Let him seek that more precious METAL, that crystallizes in the light of Heaven; for if he can do so, then *the angels* will come down in that light and minister unto him.

147. Then, with the gift of Divine under-



standing, and with the obedient attributes which wait on liberated Thought, he can heal the mind of its most dire sickness, and thus open the eyes of others in ignorance who are *born blind*. He can cure his own soul of its limp and halting waywardness, and bring back to LIFE that essence of Intelligibility which had died out of it in the rottenness of material generation.

148. He will then know how to heal himself, which God requires that he should know. He will know how to keep in spiritual health ; and, knowing this, he may direct others how to heal themselves, thus becoming a *physician* of physicians. For no man can "heal" another, "mentally" or "spiritually," as many deluded wonder-workers imagine, without more or less obsession, which is, by far, worse than all physical sickness.

149. Indeed, a parent may care for the health of his, or her, own child as he would heal himself, for the physical structure of the child is of the same as that of the parent, gradually decreasing in sameness prior to puberty. In such operation there is no obsession, for it is equiva-



lent to healing one's self so far as the sameness extends.

150. In this digression we refer to those professional "healers" who go about loudly proclaiming that they have superhuman gifts, which come to them direct from their god, and which have no relationship with the illusions we have described. We mean particularly those egotistical wonder-mongers, who, to hide their ignorance, claim to know more than they know how to explain. Such people have been the bane of true philosophy in all times. The great *Plato* has written their prominent characteristics in his books, showing how true to external nature the *Sophists* of the present time are to those who throve like vampires on the illusions of his age.

151. Therefore it doth not profit the student to dispute with those blind visionaries concerning the Divine sciences, for they are bound fast to their idols, and they have closed the doors at the openings of their caves, choosing rather to abide in the darkness. Failing to recognize true wisdom in the path of intelligible rectitude, they will not accept the immutable truth itself.



## CHAPTER V.

152. *These discourses do rather sharpen and whet ignorant men to their maliciousness ; therefore it behooves the student to avoid the multitude, and to take heed of them as not understanding the virtue and power of the things that are said.*

a. True speech is not that which is uttered by the tongue, which is almost the only way for transmitting sensible intelligence among the multitude. True speech is best displayed in the nature of things, by which one interiorly recognizes and knows another ; but those who rely entirely on external appearances cannot comprehend this language of silence.

153. For there are these wonderful differences between the man degenerate and the man regenerate. Mark well the contrasts, and let them be your guide in the narrow and intricate way through the labyrinths of lower nature. For man on the lower plane hath, as it were, a double set of faculties for perceiving, by which he ac-



quires both instinctive and intuitive knowledge. Both these ways are very good, as God hath pronounced them, if the higher be resolutely held in predominance over the lower.

154. Wouldst thou realize to know these differences? If so, retire at once thy thought to the inmost centre of thy being, and put to thy *self*, abiding there, the question. Thy proper schoolmaster is this *self*, which speaks in the voice of intuition, not of instinct.

155. For into this *self* is gathered all the *first-fruits* which thy peregrinating soul hath reaped in its cultivation of the physical earth, through the cycles of its previous evolutions, in the intermediate existences of which is the mystic *wine-press* for expressing the intuitional essence, as the *wine of life*, flowing from such fruits. Indeed, in this ever-living SELF is to be found the *House of final refuge*, close by a fountain at which we may drink the crystal water and pure wine of immortality.

156. If thou dost receive instructions on the outward plane, do with them as God will ultimately compel you to do: carry them to your most exalted Ego for him to rightly interpret



and approve. Put your trust blindly in no man, but rely solely in *Him*.

157. For this knowledge of differences is sought for by every legitimate *son of God*, in the beginning of his reception to the light of the higher wisdom. He ceases to search so much and so entirely under the 'faculties of sense, which prompt him to inquire if *this* be good to eat, *that* to drink, or to wear, or to enjoy, but he begins to inquire into the real nature and meaning of things.

158. He begins to ask how a thing is made, and for what purpose, that he may know the maker. He avoids the dull atmosphere of the outward manifestation of any thing, and seeks after the light in which it is made. For the intention or design of the maker is the true *sense*, in which the reason of the understanding can fatten and grow.

159. When thou findest those who are earnestly asking these mystic questions, cleave unto them; seek to learn what they know, and impart freely to them what thou knowest. For through such association the like finds the like, and both love and understanding grow out of it.



160. *This also is meant: The whole nature or composition of those living things called men is prone to maliciousness, and is very familiar and, as it were, nourished with it (for in malice are our senses generated), and therefore are they delighted with it.*

a. Indeed, the distinction between the Intelligible and the Sensible is so great, and they are so wide apart, that it is impossible to reveal to either the true nature of the other, except it be through a vast and almost everlasting succession of experiences, extending, we might say, from the beginning of a universe, running all through it, and realized in full only in the end of universal existence. Therefore, we say again, it is not possible for human animals to know and appreciate the true value of Intelligible life, so long as they are mere animals, and an attempt to expose the features of this higher life to their contemplation has the effect to enrage them, and to intoxicate their mind and soul to their own destruction. It is so with every man who is *blind from birth*.

161. *Now if such a wight should come to learn or know how that the world was once made (as is*



*a habitation for a tenant), and that all things are done according to Providence or Necessity, Destiny or Fate bearing rule over all, will he not be much worse than himself, despising the whole because it was made? And if he may lay the cause of evil to Fate or Destiny, he will never abstain from any evil work.*

162. If such people should know for a truth that there can be no miracles, such as spring into view, as it were, from nowhere, and which come up for no other purpose than to confound and amuse them; to confuse and stagger their senses; and, having not the knowledge of the true light, which alone leads to virtue, how could they be prevented from plunging into further depths of evil?

163. *Therefore we must look warily to such kind of people, that, being kept in ignorance (by lack of experience), they may be less evil for fear of that which is hidden and kept secret.*

164. Such wights, being governed and guided by sense, have respect only for that which is manifested to the hurt or possession of physical life. They count as of little value things that are foreign to such exterior requirements, the



worth of each and all being counted in accordance with its capableness of moving or attracting the measures of multifarious and sensible enjoyments.

165. They attend only to the uproar of the winds, to the erosion of the elements, to the glare of the exterior light, and to the brutal and blind forces that fill the world with the evanescent forms of inconstant Fortune.

166. Such men move only under the leash of the furies, and they measure the *moral code* by the length and weight of the leash. They learn, by tasting the bitter fruits of experience, that justice must be *aped* in order to escape the punishment. Therefore they *become apes*, with outward show of good breeding, but with heads full of evilness.

167. They are even religious and prayerful in misfortune and danger, but impious tyrants and braggarts in success and safety. They are therefore a little higher than the brutes in such conceit and hypocrisy, for there is more method and foresight in the ways by which they satisfy their desires and passions for such extraordinary and ultra-animal displays.



168. Such men openly boast that a superstitious belief in what they are pleased to call *eternal punishment* is all that prevents them from the adoption of greater evils than they already possess. And they refuse to believe that a Man can wisely endure deprivation of what they prize most, to find the good through a love of the Good alone, and with no fear or dread of suffering. It is a way they will not seek, neither will they listen to the voice of true wisdom, ever ready to direct them.

169. Even if such men be compelled in a knowledge of this way of true life, having no inherent love for it, they become weary of it; or, like enraged wild beasts, full of contempt, envy, and hate, seeking to destroy those who are more fully conscious of the truth.

170. The effluences of God fall on men from Heaven in successive showers. Like the rain from the clouds, which first bears vital nourishment to the germs that are sown upon the earth, those effluences come; also as winged messengers of the Good, to call into action the *Seeds of considerate realization* that are latent in the souls



of all premeditated or providentially disposed beings.

171. So soon as those *seeds* sprout, take root, and grow, they add fresh verdure and comeliness to the ground in which they are sown, and their fruits furnish new elements of sustenance for both the soul and the mind.

172. Therefore men rise to various Divine gifts, by which they are enabled to see more clearly, and to know more understandingly. By due courses in the operations of time in the generations of men, a certain *degree of ascent* is reached, where the light of the interior Sun begins to shed its genial rays in the human heart.

173. Then men begin to seek the *mountain-tops* whereon the light is shining, and they begin to build altars on high places on which to sacrifice to the God of Heaven. And from these sublime elevations they catch glimpses and visions of their own native realms, revealing new scenes to their ravished minds and reviving memories of long-forgotten glories.

a. Thus again is explained the differences that lie between man degenerate and Man re-



generate, and also the *way* is indicated which leads to the eternal habitation of the *Things that are*.

b. We do therefore hasten to give thanks to God for His aid in this exposition; and also to exalt our own mind thereby to a clearer view of His nature, and to a closer association with the perfections and harmonies of His Spirit in the operation of our own being.



PART II.

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ON THE NATURE OF THE GOOD,  
AND THE ONE.

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An extract from the first book of the fifth Ennead of Plotinus.



## INTRODUCTORY REMARKS,

BY THE AUTHOR.

THE following extract from Plotinus's writings will be of interest to every student desirous of comprehending the most recondite science of philosophy. For in this is given, in mystic phraseology, an outline of the highest form, or degree, of initiation; and the language is not so allegorical but that an earnest seeker may find out its meaning. Therefore its study is exceedingly important. The language is chaste and free from such repulsive phrases as are usually employed by occultists who resort to the forms of phallic symbolism.

What makes this discourse still more valuable, is its revelation of the most ancient theory of the nature and properties of light, which is, indeed, more in accordance with the order of nature than the modern *vibratory*



*theory.* The ancient explication is fully demonstrated to be the true one by the mathematics of occultism, as our forthcoming lessons on those abstruse sciences will show.

With respect to the correctness of our rendition, we have this to say, that we have followed the Hermetic system and classified Plotinus's rhapsodical expressions in accordance with its formula of instruction. But we have avoided a closer view of the nature of Substance and its principle divisions of Spirit, Psyche, and Matter, in order to prevent confusion in the minds of ordinary readers, with whom only one form of substance, and that the physical, is familiar. We have followed the dialectics, symposia, and mathematical delineations, and have therefore produced this composition in a somewhat different verbiage than the translators have in their "standard" books. In order to accomplish this, we have anticipated our regular course of instruction. The student will find this exceedingly valu-



able in his future mental exercises and rehearsals, as he proceeds in this study.

Let us add, this discourse of Plotinus should be pursued in retirement from worldly employments, and when the student can recall his thoughts to himself in a silent contemplation of things inherent—*of inherent reasons*—which become manifest in such seclusion. This volume can be carried about in the pocket, so that it can be taken out and read, and re-read, at every opportunity, and it is a good substitute for such debasing trash in the form of modern romances which is written to incite the animal propensities of the reader, instead of his nobler attributes. And the close reader will find in this exposition a mine of spiritual wealth, that is continually revealing to his delighted apprehension new veins of increasing value.

Plotinus was an Egyptian by birth, a native of Sycopolis, as we are informed by Ennapius.

He was initiated into the mysteries of the Hermetic philosophy at Alexandria, about two



hundred and fifty years after the Christian religion made its first appearance. His master was Ammonius Saccas, an Alexandrian, who imposed obligations of inviolable secrecy on his disciples, Erennius, Origen, and Plotinus. But the compact was not kept by Erennius; and Origen, imitating him, disclosed a part of it in some works that are not now supposed to be extant.

Plotinus settled in Rome and established his school there, continuing it mostly under the reign of Galienus the emperor, who was his friend and patron. He taught in Rome twenty-five years, having for students, Porphyry, Amelius, and many leading citizens of both sexes. Therefore it will be seen that Plotinus leads Porphyry, who is often represented as the master of the former. The latter is more widely known on account of his opposition to the early Christians, whom he accused of being led by personal ambitions to invent new systems of theology, and to



become leaders of the same. Indeed, when rightly interpreted, Christianity itself will be found anchored on the Hermetic philosophy, and that it differs in no respect from the truths of the grand old Wisdom Religion.

Those who are acquainted with the original will find that we have added considerable to Plotinus's discourse, which is only done to make his abstruse language more intelligible to the reader, and this without materially changing the divine concepts. And yet we admit that even in this form it is a difficult composition to apprehend. It is not likely that many people will attempt its solution, for the labor of acquiring the most valuable knowledge is common to every pursuit in life, and it is not to be expected that superficial readers will have the enterprise and æsthetic impulse to engage in the task.

The works of Plotinus have been pronounced visionary and impracticable by many writers, who are deemed good authorities



from a worldly-minded stand-point; but their criticisms only show how far they are advanced in this superior knowledge. Among earnest students of pure philosophy, such verdicts have little effect, and we have, therefore, prepared this work for those who have the ability to appreciate its true value.



## PART II.

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### CHAPTER I.

1. Is it possible that any one can think that TRUE INTELLECT, possessing True Being, can at any time be deceived, and believe in things which have no real existence? Certainly, no one who can comprehend what is meant by *true intellect* and *true being* could entertain such a fallacy.

2. For how could it be *true intellect*, if it is ever liable to deception? It is requisite, therefore, that it should always understand, and that nothing should ever be concealed from it, like those imperfect natures which are subject to oblivion. But it is likewise necessary that pure consciousness should reside in its essence; not like one imagining or doubting, or deriving information from another.

3. What is meant by True Intellect is diffi-

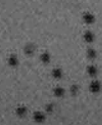


cult for the unpractised mind to entertain; for it implies that Principle of mind that abides in the summits of all possible human attainments. This with respect to its most exalted nature, a nature which is truly Divine and free from all material constraints.

4. Total human consciousness is divisible, essentially, into three departments. It may be said to begin in Idealization (as the highest scale of the Symposia represents it), in which it is governed by the attributes of providential Intelligibility, and therefore it is subsistent only on this Divine substantiality.

5. It passes thence into the realms of transmuting and transforming Being, where it puts on the habiliments and habits of Materialization. In this it is governed by the original intelligible activities, but these are burthened by the inertia that is native to matter. Therefore sensibility is a product of mental faculties subjected to the mixed sway of both Spirit and Matter, in which human consciousness acquires its experiences by associating with the varying degrees of being in both.

6. From Materialization the migratory *Ego*





of consciousness passes into Realization, wherein these experiences are condensed by the intelligible and provident energies of sovereign Unity to one first principle, which, entering the acquired constituent faculties of consciousness, is resolved by them into elements of intellectual knowledge. Intellectuality, therefore, is a product of Realization, through which the Intelligible Essence becomes an embodiment (sometimes called a *crystallization*) of True being.

7. As a finality in the career of the Intelligible essence, which emanates from TRUE INTELLECT, and passes successively through these transmutory departments, we contemplate its return and reunion with its paternal font. In this final conjunction we conceive the permanent establishment of what may be termed *human omniscience*, which is, indeed, omniscient with respect to the capabilities of the Human Spirit, but which is immeasurably and necessarily short of that which appertains to the Science of the Great First Cause and Designer of the Human Spirit.

8. Nor, again, is this Divine intelligence like the knowledge collected from demonstrations.



For though it is granted that some sciences are evolved by demonstration, it cannot likewise be denied that something is, of itself, priorly known to Intellect—known prior to demonstration—at the same time that reason dictates that all knowledge is essential to the Intellectual nature. For, indeed, knowledge has no essential subsistence where intellect is not present with it.

9. But it is now expedient to inquire after what manner we must distinguish the essential knowledge of Intellect, and that which it obtains by investigation. Also, from whence the realization is attributed to Intellect of its essential knowledge; and it is expedient to inquire from whence its faith, or confidence, is derived, that it is in such a condition of entertaining only that which is real.

10. Because, when cogitating about things opposed to the senses, the belief of which—generated by the senses—appears more certain than a belief of things opposed (as they are presented to the mind in some other way), we are led into conflicting convictions. Sense leads our judgment one way, and the higher reason



another way, and it is usual to consider and be in doubt whether things possess their apparent nature in a true essentiality, or in certain passions only. These doubts accrue, certainly, where the judgment of ordinary intelligence or considerate estimations are required.

11. For, though it may be granted that the natures of sensible objects are contained in their subject constitutions, yet what is known by sense is nothing more than an image of the object. For sense cannot apprehend the thing itself,—it cannot contact with that principle which compels it to be a thing,—since it abides external to its faculty of perception, and thus, being external, it does not perceive the true essence.

12. But Intellect, when it understands and apprehends intelligibles, if it knows these as something different from itself, after what manner is it connected with them? In other words, how can it apprehend the intelligible, if it be so different from it that it cannot assimilate with it,—should not the intelligence of the intelligible, so to speak, be in some wise *same* with the intelligence of the Intellect? That which



is *Same* is an intelligible essence necessarily abiding in both.

13. For it may happen that the Intellect shall not meet with intelligibles,—with responding essentialities,—and, consequently, that it may not understand; for when under the bonds of sense, it apprehends only sensibles. Or perhaps, then, at last, when it is liberated from such bondage, when it meets intelligibles it will immediately recover its apprehension and understand. And so, as it is subject to sensibility, it will not always possess active and potent intellection.

14. And if it should be said that intelligibles are conjoined with Intellect, it remains to inquire what such a conjunction means. For where conjunction occurs, what were two things become united as a one-whole, or they become, as it were, fused or melted into one, and not as one-whole.

15. Besides, the intellections themselves will be uncertain figures, and, if this is the case, they will be adventitious or extraneous, and nothing more than transitory pulsations. But after what manner will intellect be figured? and



what will be the form of intelligibles? Lastly, from this hypothesis intelligence will be like sensibility, a perception of externals.

16. What is meant by uncertain figures is this. When any outflowing stream, be it water, an essence, or a spiritual emanation, is interrupted in its original harmonious effluence by meeting with an obstruction, it is measurably affected by it. If it becomes enmeshed with the nature of the hinderance, and thus compelled to suspend a portion of its movement, sufficient to carry the impediment along with it, then indeed its energies are intercepted and it begins, we might say, *to stagger under its load*.

17. If such a stream strikes an immovable barrier, as a wave against a rocky shore, its direct movement is stopped entirely, and its current scattered, deflected, and turned back upon itself. The shock produces other currents and retreating waves, which cover the surface of the primitive stream. Therefore the vibrations originating from the interruption of the obstruction are adventitious, and entirely unlike the original current.

18. The original current participates of the



nature of its fountain-head, as is also the case with the intelligible essence; but the resulting currents are mixed, and they partake of the natures of both the fountain and the obstruction. And this is the way also to define the sensible essences, which are overturned currents of the intelligible. It is therefore evident that the essence and mind of sensibility cannot be assimilated with the intelligible, unless they be restored to a sameness with the latter by dispelling or quelling the unnatural pulsations.

19. After what manner, then, do those which we have denominated Intellect and the Intelligible differ among themselves? Shall we say in this that Intellect comprehends lesser concerns? Also, how can Intellect know that it perceives something in reality? Or, how will it be able to judge that this is good, or beautiful, or just?

20. For if intellections be adventitious, every one of those things perceived will be different from Intellect, nor will it contain the essential principles of recognizing, realizing, and judging, by which its convictions are evolved and formed. For in sensibility all the faculties of ratioci-



nating intellect will be external to its essence, and in the same manner also will these mental factors and properties be external to truth.

21. Again, intelligibles themselves, as of first and True Being, are destitute of subsequent sense, life, and Intellect. This is so in the beginning; and in the end, which is subsequent to the possession of sense,—after being emancipated from Sense,—intelligibles possess intelligence that is comprehensive of all being. If they possess such unlimited intelligence, they will contain both intelligibility and intelligence, and this will be the true and first Intellect.

22. But of this, next, we will inquire how intelligibles contain intelligibility, truth, and intellect; whether subsisting in the same essentialities together, or in some other manner? If intelligibles themselves—as they are prior to these relative matters—are destitute of intellect and life, we must inquire what they are. For they are neither symbolized by certain propositions, nor axioms, nor dictions, nor manifest expressions.

23. For if this were the case, they would affirm something of other things, but would not



be things themselves (would not be the primal essence of things, which they really are), as if they should convey the expression, that which is just is beautiful, when at the same time justice itself is different from the beautiful itself.

24. When we add the designation of *self* to the name of a thing, or to a thing, the mind is called off from a contemplation of its external appearance to a consideration of its most interior essentiality. To illustrate: the Symposiac scales disclose to the inner contemplation, when directed to the summits of the *Things that are*, the primal and eternal World of True Being, in which the archetypal factors of Being are the Stable, supernal Decad, as subsequent discourses will explain. Of the nature of these superior attributes are what we here call Justice itself and the Beautiful itself. These can hardly be classed with things, for they are prior to the constituents of True Being.

25. But if we should consider the Just itself and the Beautiful itself as simple essences, and the Beautiful apart from itself; thus, by raising these terms from the fifth to the fourth number



in the scale, to cause them to appear as simple, each would stand by itself in distinct and superlative simplicity. In the first place, Intelligibility itself will not be a certain one (known as one from its relationship with others), for it would be fused by sovereign Unity into a *one only*; for indeed true Intelligibility will be separate from others.

26. In which case we must inquire where they are, and in what stations—so to speak—they are separately disposed. Afterwards, in what manner Intellect, everywhere running round in a discursive procession, is able to find these (to effect a realization).

27. Can Intellect recognize intelligibles as if they are situated like certain images formed from gold, or as crystallizations, or as formed from some other substance by a statuary or a painter? But if this be the case, in its perceptions it would be the same as sense. Besides, in what respect among these is *this* intelligible, as Justice; and *that*, as something else?

28. Lastly, herein is the most stringent objection of all; namely, if any one should entirely admit that these are extrinsical, and that Intel-



lect speculates them as having an external station, it necessarily follows that the mind does not possess in this way the truth of these, but it is deceived in the contemplation of each. For the object of its contemplation will be, indeed, external; it will therefore behold them deprived of their intimate, intrinsic possession, and it will contain only their images, in a knowledge of this kind.

29. Since, therefore, Intellect does not possess Truth itself, but only contains certain images of truth, it will possess what is false, and have nothing of Truth alone. If, then, it knows that it contains only what is false, it must undoubtedly confess itself to be destitute of Truth. But if it is ignorant of this, and thinks that it participates of Truth, when at the same time it is destitute of its possession, it is deceived by a twofold fallacy, and is very far distant from the Truth itself.

30. It is on this account that we are prompted to assert that Truth is not to be found in sensible objects, but opinion alone, because opinion is convertible in receiving and *becoming*, from whence its name is derived. On this account it



receives something different from itself, since that else is different from what it already possesses. For the receiver must be priorly different from that which it receives.

31. If, then, Truth is not resident in Intellect, such an intellect cannot be Truth, nor a True Intellect, as we asserted in the beginning of this chapter (§ 1), nor Intellect at all; nor, indeed, will Truth be resident in any other station than in True Intellect.



## CHAPTER II.

32. HENCE (as shown in the foregoing chapter) it is not proper to investigate intelligibles separate from intellect, or to confess that the figures of things are contained in intellect, or to define it as of the nature of Truth, while we admit that it is ignorant of intelligibles, and that the objects of its intellections have no existence in the order of things.

33. But it is necessary to attribute all things to True Intellect, if it is requisite to induct or acquire knowledge and Truth ; for indeed such acquirements are necessary to the preservation of beings themselves. For the powers of self-existing preservation subsist in that knowledge by which the essence of everything is known, and through such laboriously acquired intelligence there does not follow an acquiescence in the resemblances and images of things, as when we alone understand the particular mode of existence, instead of knowing the real essence of a thing. In this latter case we neither possess



the object itself, nor dwell with it, nor conspire into one by assimilation with its nature.

34. For Intellect itself indeed truly knows, nor is anything concealed from its essential intelligence, such essentiality being derived primarily from the intelligible. Nor is it liable to oblivion, nor does it wander in doubting investigation, but it contains the naked truth, and the seat of things, in its essence, and it is ever vital and intelligent. All which properties, indeed, ought to reside in the most blessed nature; or where can anything honorable and venerable (as one fully tried and proven) be found?

35. Hence, that Intellect which is essentially intelligent neither requires demonstration nor the faith of persuasion, for it is entirely and clearly manifest to itself, and there is nothing more worthy of faith than its own essence.

36. So such perfected Intellect contains truth in reality, not consonant to any other but to itself, nor does it pronounce and exhibit anything besides itself; that which it is, it pronounces. Indeed, it possesses in itself the *magic word* that pronounces itself, but its echoes speak other things into being.



37. Who can confute such precursor of True Being? And from whence can he bring his confutation? For the argument adduced, to be effective, must be vested in truth, and it must revolve into the same with the former, which is one with the truth. And although it is employed as different, it is nevertheless referred to the thing proposed by the first argumentator, and it is with it entirely one and the same. For nothing can be found more true than Truth.

38. This one nature of True Intellect, therefore, is of all beings. It is Truth. It is a great Deity; or, rather, it is not any special God, but it is an all-pervading Divine essence, and deservedly every deity. Such is the nature of this second Divinity appearing to beholders—to those who look with appreciative vision—before they survey that Superior God, who is seated in a more sublime majesty on the Light-shedding throne of True Intellect, which is dependent on His ineffable nature.

39. For it is highly proper that He should not subsist in an inanimate seat, nor again should He immediately occur to us moving in



the circular chariot of Soul. But this Superior God should be so ideally presented that an inestimable Beauty should wonderfully shine before His appearance, as before the presence of a mighty King.

40. For to such as advance to his intuition it is ordained that lesser things should first occur, and that afterwards such as are greater should gradually present themselves to the view. And that such as surround the King should be more royal, and the rest in a degree proportionate to their distance from his ineffable glory.

41. But after all these the mighty King Himself suddenly shines forth (as in Divinely-ordered initiations) to the view, while the rest venerate the King in a suppliant manner. Such is the outcome with those persistent seekers after the supernal Light, who do not depart from the direct but difficult path till they have proceeded to the last spectacle of all, unlike those who are satisfied with the splendor of the attendants on the true Majesty.

42. Such exalted realizations are not for those who are stopped by avarice, venereal



desires, or such materializing agents as serve to bind the soul to earth and blind its staggering faculties. The genuine *Bacchic rites* are so little understood, and so full of danger in the hands of undeveloped aspirants, that very few attain to such a pinnacle of observation.

43. Another King, therefore, reigns in this Intelligible World, and His attendants are spiritually different, only, from His nature, as the dialectics have demonstrated. But this Supernal King does not rule over foreign subjects. He possesses a just and natural government and a True Kingdom; since He is Himself the King of Truth, and He is naturally the Lord of His offspring, the Universe, and of the divine company of the Immortal Gods.

44. Hence He is the KING of a KING, and of *Kings*, and He is called by a more just and proper name, the Father of the Gods. Such is the God-Creator and Father of all Being; indeed, Jupiter, in this respect, imitates, since he does not acquiesce in the contemplation of his father alone, but proceeds beyond this to his grandsire, as to an Energy in the very substance (as of a kindred nature) of his Essence.



45. Now let us ascend to the One Itself, which is indeed truly one, not like other things which, at the same time that they are many, are also one through the participation of Unity. Nor like that other dark and unfathomable One Alone, who rules Infinity in apparent opposition to the One Itself.

46. For we must now receive and investigate, so far as it is possible for us to do, the One Itself, which is not one (as One-Being or One-Whole) by participation, like such things as are not more truly one than many. Nor like that awful power omnipotent, which abnegates all manifest unity by tearing in pieces every thing of entity that falls within its grasp, and by still more rending and scattering the pieces into utter dispersion. For thus does the Spirit of the One Alone compel all things, as things, to return to his primordial estate and be, in substance only, as *One alone*.

47. For it can be demonstrated that to the One Itself belongs primarily the Affirmation of Unity, by which all entity which is emancipated from the embrace of material dissipation becomes immortalized. But to the One Alone



belongs primarily the *Negation* of specific Unity, which opposes the unical strength in its varying measures in every department of Being.

48. We must likewise assert that the Intelligible World is more one than other things, and that nothing is nearer to Unity itself. At the same time we must realize and know that it is not purely one. For even to this sublime height the negating forces of the One Alone extend, injecting his energies even upon the natures of the *Things that are*, so far as to render them distinguishable, the one from the other.

49. As AFFIRMATION differs from COMPLIANCE (or Confirmation) in the Supreme Duad, so the *Things that are*, participating in various measures of these, are distinguished each by itself. Nevertheless, these are all purely Incorporeal and foreign to Matter.



## CHAPTER III.

50. For the present we desire to contemplate, if possible, the nature of the pure and truly One, which is not one as distinguished from another, but is One from Itself alone. This One is therefore set forth, as well as may be, in a scale of the highest Symposium as an embodiment of Unity Itself, governing the Primal Duad of Supernal Being.

51. It is therefore here requisite to transfer, or translate ourselves (as of our inmost vision), from all sides to Unity Itself, without adding anything to its nature, and to acquiesce entirely in its contemplation. And, furthermore, being careful lest we should wander from him in the least and fall into Two.

52. But if we are less cautious we shall contemplate two, nor in two points will we possess the One itself; for they are both posterior to Unity. One will not suffer itself to be numerated with another, nor indeed to be numbered



at all ; for it is a measure free from all mensuration.

53. Nor is it equal to any others, so as to agree with them in any particular, or it would inherit something in common with its connumerated natures. Thus this common *something* would be superior to both, by imparting its peculiar subsistence to them. But this is utterly impossible.

54. Hence neither essential number, nor number superior to this, which properly pertains to Stable quantity, can be predicated of One. Certainly essential number cannot, whose essence always consists in intellection ; nor that which regards quantity, since it embraces only the unific energy together with other things different from One.

55. For the nature pertaining to number which is inherent in quantity (in specific substance), imitating the nature essential to prior numbers, and looking upon true Unity, procures its own essence, neither dispersing nor dividing Unity. But while number becomes a duad, the One remains prior to the dyadic evolution, and stands aloof as not assimilating with the unities



comprehended in the duad, and it stands aloof from each apart.

56. For why should the duad be Unity itself? Or, why should one unity of the duad, rather than another, be One itself? We here refer, of course, to the Duad of Mobility and Immobility, which is purely incorporeal, but necessarily participates of substantiality in one of its branches. This duad is prior to all things that have Being, including the mundane duad of eternal Spirit and infinite Matter, which may be said to serve as a vehicle for the incorporeal.

57. If, then, neither both together, nor each apart, is Unity itself, certainly, Unity which is the origin of all number is unlike all these, and while it abides in these, seems after a manner not to abide in them.

58. But how are these unities different from the One? And how is the duad in a certain respect one? And again, is it the same One which is preserved in the comprehension of each unity? (These questions anticipate the Symposium scales which are to appear in future lessons. They serve here to awaken the mind of a student, and to set him at work in the solution of them on



his own account; in which, if he succeeds, he does better than to wait passively to be instructed in the answers by others).

59. Perhaps it may be said that both dyadic unities participate of the first Unity, but are different from that which they participate. That is to say, that the duad, so far as it is a certain one, participates of the One itself, yet not every way after the same manner. For an army and a house are not similarly one, since these, when compared with continued quantity, are not one, either with respect to essence or quantity.

60. Are, then, the unities in the pentad differently related to the One from those in the decad? And is the One contained in the pentad the same with the One in the decad?

61. Perhaps, also, if the whole of a small ship is compared with the whole of a large one, a city to a city, and an army to an army, there will be in these the same one. But if not in the first instance, neither in these instances. However, if any doubts remain, we must leave them to a subsequent discussion.

62. But let us return to Unity itself, asserting that it always remains the same, though all



things flow from it as their inexhaustible fountain. In numbers, indeed, while Unity abides in the simplicity of its essence, a number producing another is generated according to its abiding One. But the One itself, which is above beings (above generated numbers), much more abides in its ineffable station.

63. But while it abides, another does not produce beings according to the nature of the One; for it is sufficient of itself for the generation of beings in the first and second degree, while each of the following numbers do not equally participate of Unity. So, in the order of things, every nature subordinate to the first contains something of the nature of the first, as it were his vestige, or form, in its essence.

64. In numbers, indeed, the participation of Unity produces their quantity,—fixes the limits of their substantiality. But here the vestige of One gives essence to all the series of divine numbers, so that Being itself is, as it were, the footstep (footstool.—*Bible*) of Ineffable Unity.

65. Hence, he who asserts that primal essence is derived from True Being will not, perhaps, deviate from the truth. But that which is



called true Being, shining forth, first of all, from the depths of Unity (*from the abyss of the Good*), and, as it were, not proceeding far from thence, is unwilling to advance beyond its original, but abides converted to its most interior retreats, where it becomes essence.

66. It becomes the essence of things, and that which pronounces these. In this pronunciation it impresses its true nature in the elements and substantialities of everlasting Stability; writing therein, so to speak, the Name of the Eternal God, together with other most sublime and mystical *glyphs*. For after this most occult manner the *Books of Hermes* are fabricated to fill the archives of Divine Love, Law, and Prophecy.

67. Therefore, on account of their unchangeability, these supernal Elements perpetuate such inscriptions through all Eternity. They are buried *underground* in Materialization, but eventually unearthed and brought to the light of experienced Intelligibility through Realization.

68. Thus the primal Essence, containing itself in Unity, as it were in its laboring with



*Sound* (with its vibratory, resounding Infinite capacity, whence the *roaring winds* and *waves* of the *primordial Deep*), declares by its *Speech* that it flows from the One. And, indeed, True Being, thus pronounced, signifies its origin as much as possible.

69. So that what becomes a series of essentialities, each and all in their respective capacities, imitate to the utmost their author, from whose unwearied power they perpetually flow.

70. But Intellect, perceiving this, and being moved by the spectacle, and imitating in its comprehension and conceptions what it knows, suddenly produces with energetic, but *inward and ideal voice*, the inscriptions of the Supernal Architect. And thus Intellect itself, in turn, becomes a creator.

71. These *sounds*, or *voices of imitation*, endeavor to express the substance of that which is so interiorly involved (the pronouncing nature laboring with this expression), and to imitate as much as possible the origin of Being itself.



## CHAPTER IV.

72. But this must be left to every one's individual determination. Such occult truths are not brought within the common apprehension, like the instructions presented to children in a school-house. They cannot be clothed in the vernacular of every-day life, which deals only with sensible representations.

73. Since involved essence is of form (and that which is produced from thence can have no other appellation), it is not a particular form primarily, but universal, so that nothing else than this general form remains to species, and therefore it is necessary that the One itself, the primordial One, should be destitute of a definite form.

74. The One itself is destitute of a definite form, because its nature is a simple and most positive affirmation of Unity; therefore, under such affirmation, all that may be considered as entering into its nature must participate of its universality and be deprived of all semblance of



other form. But this is not strictly true, that any thing can enter into the nature of the One ; *it can only aspire to simulate the primal unical nature.*

75. The One Alone is utterly destitute of all form, because its nature is a simple and all-potent negation of number, in which form necessarily must have its subsistence. Therefore, under such negation, all that may be considered as wandering away from Unity itself and entering into this negative nature, and participating in it, must so far lose its resemblance to the universal unific Form. It is then essential to those things of self-conscious entity that they, each for itself, should possess sufficient intelligence to know how to make a safe passage between these two ROCKS, so dangerous to the preservation of the individual entity. For whosoever is fortunate enough to escape the one, unless protected by the Ægis of Minerva, may be cast upon and be shipwrecked by the other.

76. Therefore the possibilities and qualifications for perpetual endurance in every aspiring entity are weighed by sublime and unerring Justice, in a Balance whose intelligible essen-



tialities (as *judges* and *executioners*) are established in every part of the heavens. The requirements are that the Intelligence of that supreme consciousness, which is born of Omniscience, shall keep constant watch and guard over this Balance, lest it be drawn either way so far that it may not recover its proper correlation.

77. And the essence of this guardian Mind must necessarily be endued with attributes of creation and perpetuation of form. For how can there be a creation, unless it results in some kind of feature and form, by which we distinguish its condition as a creature from that which it occupied before? Therefore the exhibit and sustentation of form and feature begins and ends in this essence; and its fountain-head is in that superior Duad which is defined as the seat of everlasting Stability and Movement.)

78. But since One itself is foreign from species, neither can it be essence; for it is requisite that essence should be something determinate. It is not lawful to consider Unity itself as anything particular and bounded; otherwise, it would not be the principle, but



that alone which you would denominate something singular.

79. If, then, all things are contained in that nature which is generated from the first, we must truly say that the Author of all things is not any one of these, and that He alone can be called that which is above all.

80. But the natures produced from thence are beings, and Being itself, and, hence, the One is superior to Being. And that which is above Being does not affirm *I am this*, nor does it determine any thing with a knowledge of its nature, nor does it communicate its name to any definite thing, nor expose to our low consciousness its truly Divine nature, but it alone pronounces *I am not this*; i.e., *I am nothing comprehensible and definite*. But if it communicates any single feature of its nature at all, it does so by the old watchword and affirmation, **I AM THAT I AM**. And it pronounces this alone from the deepest portion of every living structure.

81. But it is impossible by this means to comprehend the true nature of Unity itself, since it is ridiculous to attempt to understand



immensity itself. So that whoever attempts it removes himself far from the least vestige of this nature.

82. For as he who, desiring to know the Intelligible essence, raising his eyes above materialization, will then only perceive what is above sense, and this only when he possesses no image of a sensible object; so he who desires to contemplate a nature superior to the Intelligible essence will enjoy the ineffable vision, if he neglect everything intelligible while merged in the most delightful and profound of all contemplations. He learns from thence that *he is*, but neglecting the inquiry into *what he is*, as impossible to investigate. (§ 1076.)

83. For this which is called *Such* (as such one), when applied to himself, signifies *not Such* (not such as the One itself), since the appellation of *Such* cannot belong to a nature to whom the predication *what* is not applied.

84. But we, laboring as it were with our difficulty of conception, are ignorant what denomination is proper to His nature, and, desiring as much as possible to signify something to ourselves, give a name to that which is ineffable.



85. But perhaps this name, which is here called One, derives its appellation from a certain negation of many. On which account the Pythagoreans denominated Him Apollo, according to a more secret signification, which also implies a negation of many.

86. And if any one establishes this name, One, and affirms something according to its signification, both the name and the thing named will be more obscure than if its appellation had been entirely neglected. The declaration that anything named is not the One itself, will define neither the nature of the One nor the thing named, but sinks both into deeper obscurity.

87. For perhaps the name was expressed in order that the investigator, beginning with something signifying the greatest simplicity of all, might arrive at the perception of contemplation, even so far as to deny him the appellation of One. For he will be certain, indeed, that the best of all possible names is thus assigned him, but that it is unworthy to express the superlative excellence of his nature.

88. This indefinable nature cannot be reached



through the hearing, nor can it be thus understood by the hearer; therefore it cannot be imparted from one man to another by tongue and ear; neither can one man impress it upon the consciousness of another. But if it is manifest to any one, it must be to the profound beholder.

89. Being is represented as subsisting between the members of the Paternal Duad, having one side turned towards the Infinite, the other towards the Eternal Principles. The Eternal occupies the immortal side of Being; the Infinite, the mortal side, and on this side the faculties and organs of sense are operative. But on the Eternal side is the path through Unity to the One itself, and we must turn to this, employing our higher mental attributes, in order to attain to a realization and contemplation of the nature of the Ineffable One. By turning to the centre places us face to face with the only Divinity we are capable of comprehending.

90. In order to behold the inmost Light of True Being, it is necessary to retrace one's footsteps to the highest seat of his origin; it is requisite for him to return along the pathway



by which he wandered from primal Unity. And, perchance, if he should mistake ~~the~~ *golden thread* for some other, he may stray towards the effulgent Moon, and there imagine that he is basking in the direct, instead of the reflected, *sunlight*. Or, in still more obscure ignorance, he may follow other threads, and find in the planets such images and satellites of the One as will endanger his flight and fatally disturb his balance.

91. And, furthermore, if he that perceives endeavors to observe forms, he will lose the intuition of this ineffable nature. Therefore it is most evident that the true thaumaturgist will avoid the so-called magic circle, wand, and out-spoken word; but, instead, he will retire alone into the inner sanctuary of his own silent being and there, in religious solitude, light his lamp, or enkindle the *Hestian fire* on his altar. From this mystic station he may invoke the Divine influence, and it will come when he earnestly calls for it.



## CHAPTER V.

92. AGAIN, the energy of vision is twofold, as it happens with respect to the eye. For one thing, indeed, is a spectacle to the eye; that is, the form of the sensible object. But another thing must be associated with this, which is that by which it perceives the form, and which, though itself sensible, is different from the sensible form.

93. Hence the energy of vision is the cause by which form is beheld; and this energy is also inherent in form and is perceived connected with its nature. Hence, we repeat, the cause of sight is that which is resident in the form presented to our contemplation, this form being borne by an impartible essence that permeates both the object of vision and the faculty of sight; though on this account it is not clearly perceived, since the eye more intently directs itself to the illuminated object than to the illuminating cause.

94. Therefore it follows that visible forms



are apparent through the natures which they contain, and the possibility of such natures assimilating with that of the beholder. Hence there are many contingencies dependent on the energies that are manifested by such natures. For instance, where there is an absence of energy and only inertia instead, the form is invisible; or, where the energy will not assimilate with the eye of the beholder, the form is again invisible. Vision, indeed, depends on reciprocal and corresponding energies.

95. In the observance of sensible objects, the eye first recognizes the nature of the object beheld, but this first impression is instantly lost, or buried under the secondary contemplation of the external features of the object. Such observance arouses corresponding features on the surface of the beholder, by which only differences and gestating similitudes are accepted by the mind, instead of the first and more real impression.

96. We might otherwise express in words this explication of the mystery of light and sight, by asserting that the manifestation consists—so to speak—in the contact, rapport,



or touching of the energies of the beholder and of the object seen. And yet these words do not rightly express the true meaning; but even when taken in this sense, we perceive that Light in its highest form may well be defined as the annihilator of space.

97. We have demonstrated that all forms are, when classed in the respective degrees to which they belong, of a generic nature, and therefore in each degree they are as one form with respect to their immaterial nature. Hence all forms in the incorporeal are universal; but in the corporeal they occupy condition and, therefore, definite spaces. In other words, all things which superficially appear separate and apart may be traced through their resident natures to a mutual subsistence in one common and universal fountain of energy.

98. Therefore all things existing in such communities become recognizable to each other by contact in such all-pervading energy, and the impressions resulting from such contact are called manifestations of light. Where contact results without such impressions, we say there is no light. Or, where the faculties of sight are



impaired by defective organs, there is no perception of light.

99. We might add that when all the faculties of sense are traced to their origin, it will be found inseparable from unity, and that they are, indeed, all one in the beginning; therefore, sight and feeling, so wide apart on the circumference, are assimilated by One in the centre. Or, we might say, sight is one expression of feeling, while touch is another; and so also with all the sensibilities, and as we approach the centre all become fused into one universal SELF-CONSCIOUSNESS.

100. Therefore whoever enters the adytum of the One sees all things as himself, and in himself sees all things. And from this point of observation, if he can still further emancipate his power of vision, he may be able to recognize the ineffable splendor of the Supernal One Itself.

101. But when there is no thing besides itself it is beheld with a sudden and universal vision, though it should then be seen as adhering to some other object,—to the effulgent energy by which it is seen. For if it were entirely sepa-



rate and alone, it could not be subject to intelligible inspection, since the light of the sun, flourishing in the Sun itself, would perhaps escape our attention, unless its more solid orb be the subject of its splendor.

102. In other words, when we enter the adytum, we have approached no nearer than to the vestibule of that supernal Triad which is the fountain of universal consciousness, and we can view the divine majesty of the One itself only as it is manifested by the intervening duad of Stability and Movement. In Stability is the solid body of the Sun, but in Movement is the supernal Light that flows about this body.

103. If it should be said that the whole sun is light, it is perhaps only asserted for the sake of explanation; for light is in no form of other visible objects, and is perhaps nothing else than that which is visible, while other things are erroneously said to be visible, and not light alone, since their natures are various and composite. That is to say, the visibility is in the contact or impress of the two operating natures, which affects the normal energy of the observer and causes him to see or feel interi-



only that which rouses a kindred energy in himself.

104. There are undoubtedly elements in the nature of the sun which are latent in the soul of man; these are therefore, to him, imperceptible, and there are other elements in external nature that he has cast off as more material than himself; he would probably be blind to these also. For, as we have said, man here exists midway between the mystic *rocks of Scylla and Charybdis*, and in transmutation he oscillates, like a pendulum, between these two.

105. Therefore, by casting off the external, slow-paced, and ponderous space-measuring material, and by arousing his germinal faculties of more immaterial nature and of swifter flight, he emerges into purer light and freedom. By moving into this light, space diminishes; by receding from it, it increases.

106. In like manner the eye of the intellect, by advancing, sees from another light things illuminated by that first nature, and in them it truly sees their illuminating source, which is, as we have said, *the dyadic body and vesture of the sun*. But when it too earnestly converts



itself to the nature of the illuminated objects, it assimilates more with them and perceives less their splendid original.

107. If at any time the eye of, the intellect can successfully dismiss the visible objects and attentively survey the light by which it perceives, it will then view light itself and the principle of light. This first light, as we have said, must be contemplated as of the essence of perpetual motion, but the principle, indeed, as of the essence of the immovable. Because it is requisite that intellect should behold a light of this kind, not as anything external, but as something of a more kindred nature with itself, in accordance with the law of the assimilation of Similitudes.

108. Let us return again to the example of the corporeal eye, which on a time does not perceive external and foreign light. In this we mean a return to that principle which constitutes the foundation of corporeal sight; for the first cause of sight does not in the least emanate from matter which in itself is void of every cause.

109. But previous to the operation of ex-



traneous sight the eye beholds a light more peculiarly its own, and by far more lucid, shining in a certain inviolate and pure seat. This is either when it perceives before itself a ray darting from its transparent receptacle, through the darkness of night, or when, not disposed to behold other objects, it confines itself under cover of the eyelids, and in the mean time produces from itself a purer light from within.

110. Such internal lights are provoked in various ways, by blows or extraordinary exertions; or when some one by pressing the corners of his eyelids views the inward light of the eye.

111. For then, indeed, by not seeing external, surrounding objects, he sees, and then sees in the most exalted degree, for he catches glimmers of the Light itself; and this while other things that were the objects of this vision before were indeed lucid, without being light.

112. In like manner, intellect, concealing and separating itself from all other concerns, and confining itself in its most inward retreats, and



perceiving nothing, will immediately behold Light. It will behold it as not subsisting in another, but by itself alone, perpetually pure, and suddenly shining from itself, with a splendor ineffably sacred and divine.



## CHAPTER VI.

113. THE attempts at description made by those who have penetrated the mystery of the primal Light have resulted in many varying verbal expressions ; for it is exceedingly difficult to convey from the interior to the surface more than the resemblance of a correct exposition of such ineffable principle and flowery effulgence of being. It may, indeed, be defined as the fragrance of divine Being, for it fills the celestial Air with odors of the highest emanations of Love, Life, and Ecstasy.

114. That which produces this celestial fragrance was designated by the ancient philosophers the *Solar Intellect*, which, scattering its light from the middle or central region of the heavens, fills all the celestial orbs with powerful vigor, and thus illuminates the universe with divine and incorruptible Light.

115. Therefore this Solar Intellect, so called, constitutes that solid and enduring foundation on which all that the universe contains must



rest. But such eternal permanency can be realized by the human intellect only when, through purification, it becomes worthy of the recognition of the former. For in such recognition alone can the soul of man reflect and adore Divinity.

116. May we not confidently assume that the first manifestation of light comes from Divine recognition? that, unless God first recognizes the universal features, there can be no illumination? How can we hope to see the Ineffable, unless we are first pronounced worthy of such a privilege in the contemplation of Deity? For unless his light first shines upon us, we cannot even recognize his essence, nor reflect his nature.

117. But in this case it will be doubtful from whence such a light shines, whether from something external, or rather from an internal source; and again, when it departs we may happen to say this was something intimate, as being close to us, and not, again, intimate. But, indeed, it is not lawful to inquire from *whence* it originated, for it neither approaches hither nor again departs from hence to some other



place. This interior vision is of the universal light, which fills all places.

118. So that we ought not to pursue it, as if with a view of discovering its latent original, but to abide in quiet, till it suddenly shines upon us. We should prepare ourselves for this blessed spectacle, like the eye waiting patiently for the rising of the sun, until, appearing above the horizon, and emerging, as the poets say, from the bosom of the ocean, he presents himself to the Sight.

119. But from whence does this light, which the sun imitates, supernally shine? Surely he imitates it, flinging his heavier and more sluggish rays promiscuously upon the bosom of the ocean, mingling images with images and effigies of images. He mingles his imitations so confusedly together that we become so bewildered and blinded that it is difficult to distinguish the reality from the illusion.

120. And what is the nature which the supernal light transcends, when it perspicuously presents itself to our view? Indeed, it illuminates intellect, intently surveying its lustre. The supernal light illuminates the intellect, for



in this is the direct outflow and conscious emanation of Divine Intelligibility in Contemplation. The intellect surveys the Divinity by its faculties of reflection and of responsive intelligibility, in which is the Light of Divine adoration.

121. So in this supernal Light aspiring intellect stops itself in beholding, as having now arrived at the desired end of its vision, looking upon nothing else than the beautiful itself, converting itself wholly to its contemplation, and dedicating itself entirely to its enjoyment.

122. Hence, abiding in this delightful state, and, as it were, replete with Divine vigor, the intellect beholds itself in the first place now become more beautiful and refulgent, as being nearer to that which is highest and best.

123. But he will not approach in the manner some may expect, since he will come as if not coming. He will move, as it were, from darkness to this light as if not moving, for his external form remains fixed in its place, while the spiritual nature leaves it there and ascends into its Self to the higher solar light.

124. For he will be present before and above



all things, even before intellect approaches to the vision. It is intellect which properly approaches and departs; which departs, indeed, when it is ignorant where it should abide, and where this divine principle abides, because, we say, it truly abides in no being.

125. It is only in the deepest meditation that we can comprehend and realize the new and wonderful presentation of what may properly be called the **FOURTH DIMENSION**, which extends along a path beginning in external existence, where the third dimension ends, to the very centre of that being to which it may be applied. And there is a system of geometrical proportions, and of mathematical figures, and concurrent relations, which are peculiar and most appropriate to this path, but which are applicable in their formulas and demonstrations to no other.

126. For between the centre and circumference of every organized and living being there are certain most important and conspicuous *distances*, that are indeterminable by any other of the known ways of measurement than this. We intuitively and suddenly adopt this internal



method in our first contact with other beings ; but unless liberated from the external modes, we cannot hold and utilize this more interior science.

127. If intellect could be nowhere (not meaning with respect to place only, since *nowhere* is free from the affections of place), if it could be entirely nowhere, it would doubtlessly always behold this divinely single nature, although it would become united with him, not perceiving, but as abiding in his nature, and this not as if intellect and this highest principle were two.

128. But now, because it is intellect, it thus sees (when it can view the solar principle) by that which it contains different from intellect, and which is the very summit and flower of its essence.

129. That which the soul contains different from intellect may be defined as a certain fruitage that she gathers in her passages through the cycles of sensible experience in Materialization. For in this fruitage is the *inheritance* that is allotted to the provident and diligent soul, by both the One Itself and the One Alone,



as the paternal principles of individualized self-cognizing beings. Without this inheritance to sustain her, the soul hath no means of subsistence, and she could not exist were she to arrive in such a condition on that summit which the Egyptians mystically denominated the *Lybian Mountain*.

130. But, returning to our view of intellect in concert with the solar principle, we say it is wonderful in what manner this first Divinity is present without approaching, and how, while he is nowhere, he is at the same time everywhere.

131. This, indeed, is wonderful from its very condition; but to him who profoundly knows the One Himself, it would rather be most surprising if the contrary should be affirmed. For to assert that God moves from place to place in His own self-subsisting nature would be a strange and unnatural proposition.

132. Let us assert, rather, that the intellect cannot exist in this height of purity, perfection, and Divine exaltation otherwise than as an object of vehement admiration, and in the con-



dition and expression of unceasing adoration. For such is the nature of the supreme Intelligence that enters into union with the Spirit of supernal Compliance, the Divine consort of Intelligible Affirmation.



## CHAPTER VII.

133. **WHATEVER** is produced by another is either contained in its author or in some other nature, if anything besides its author remains. For since it is produced by another, and requires something different from itself to its generation, it everywhere requires another nature for its support, and consequently it reposes in another, from the necessary indigence of its being.

134. In other words, that which is primarily conceived in Idealization, produced there as an archetype of being, must necessarily be contained in its author. It is so contained, as it may be said the thoughts of man are contained in his mind. From Idealization the concept, or thing conceived, passes into Materialization; but, although it may be produced in Idealism as a concept, it cannot be carried to its generation without matter, which is different from mind, in which it may materialize and become, or fill, the bounds of being.



135. Therefore matter is necessary to generation and, when united with the prototypal form, it subsists, as matter, in generation. By matter we mean that compound which results from the admixture of the substance of vital energy with that which is inert, and which is superficially recognized as sensible matter.

136. And thus it is appointed by Nature that such things as are last are established in their fontal subsistence, or in that which is immediately above them. And again, things prior to these, in such as are similarly prior, and always one thing in another, up to the First Principle of all.

137. This is true with respect to principles, but it is not so with respect to materials, for these constitute the extremes of every being. As they belong primarily to the extremes, whenever their respective natures meet they will be inversely related to each other.

138. This is illustrated by the symbol of the hour-glass, representing two triangles with their points in contact. The upper triangle may be said to symbolize Idealization, in which all that flows out, or descends from the base line,



covers any other line that may be drawn in the triangle parallel to and beneath it. The upper line covers the lower through its superior capacity and intelligible power of comprehension; it must be considered as a *living line*, and a measure of vitalizing consciousness and power; not as a *dead line*, measuring only the inert contents of bounded space.

139. But in an inverse relationship the lower triangle represents Materialization, in which all higher horizontal lines may be contained in those which are beneath them. Now, these lines are elements of physical geometry, and they are to be considered as *dead lines*, not as *living lines* which measure only the intelligibility, freedom, and power of the elements of true Being. But the hour-glass also symbolizes many other occult truths.

140. The highest intellect, because he hath nothing prior to his nature, cannot subsist in any other. And hence, as he is the first cause and author, he cannot be designated as *another*, for *others* subsist in their superiors. On this account the highest intellect comprehends all things in the immensity of his nature.



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141. But this immensity of the supreme intellect is not to be received in meditation as assimilating with that other immensity which is employed as synonymous with Infinitude. For the domain of the One Alone, in every feature, is unlike that of the eternizing One Itself. Therefore there is a certain and unvarying dissimilitude between the dimensions and measures of Idealization and Materialization. But the fourth dimension serves as a bond of union, binding the spiritual with the material, and by virtue of this mystic union and the functions with which it is endowed by the Great Designer, evolving the psychical therefrom.

142. While the supreme intellect, in his immensity, embraces all his successions, he is not dissipated into their essence, since he contains them without being contained. Yet in this case there is nothing that exists with which he is not present; for, unless he be present, he could not contain; and, again, if he do not contain, he could not be present.

143. So from these illustrations it is evident that he is present and yet not present. That is to say, because he is not comprehended by any-



thing, he is by no means present; but because he is free from all circumscription, he is not hindered from being present everywhere. For if he were restrained, he would certainly be defined by some particular being, and subsequent natures would be left destitute of his presence; and thus far the first deity would reign, nor would anything further subsist in his nature, nor would he abide in himself, but he would become subservient to others.

144. Whatever, therefore, subsists in anything different from itself is properly there where it subsists. But such as are not anywhere are necessarily universal, and on this account are everywhere; for everything, in order to be a thing, must be either somewhere or everywhere. Things which are somewhere are specialties and particulars; but things which are everywhere are generic and generals. Such features of distinguishment are indispensable to a comprehension of that which is prior to materialization.

145. For whatever is excluded from some particular place is comprehended in some other, so that it is false to affirm of such a nature



that it is not contained somewhere. If, then, it is true that the supreme principle is not in some particular place, and if it is false that he is somewhere (lest he should be contained in another), he is on this account absent from no being or place.

146. But if he is nowhere absent, certainly, because he is not somewhere, he will be everywhere present in himself. For one part of him (if it be permissible to speak of an indivisible Unity as having parts) will not be here and another there; nor yet the whole of him in one particular place only. So it necessarily follows that he will be everywhere totally present, since no one being contains him, nor yet, in another sense, does not contain him; for, since he is so contained, that he may rather be said to contain.

147. A general surrounded by, commanding, and directing an army under his supreme control, envelops his forces in the comprehensive capacity of his will and determination. The coherence and existence of the army have their subsistence in the general's will, and its vitality, as an army, is therefore enveloped by his capacity. So far, therefore, as we consider the more



important vital and subsistent features of being, in their relations to each other, we find the posterior enveloped by and subsisting in the anterior, the dependent subsisting in the independent.

148. But in order more fully to illustrate our present subject, let us consider our visible universe, for if there were no other world superior to this, it would neither be contained in the world nor yet in place. For what place could there be prior to the existence of the world? But the parts of the world, as one-whole, are reduced and subjected to a universal subser-viency, and they are thus placed in its comprehensive bound.

149. The universal Soul is not in the world, but rather the world is in the Soul; for neither is body the place of the soul, but soul is in intellect and body in soul. This, as we have said, is true with respect to the immaterial. The immaterial body, so called, is a universal concept, whose contour may be defined as the extreme limits of a world; but the limits, subsisting in the capacity of universal intellect, contains the body.



150. Lastly, intellect abides in a superior, which is entirely exempt from dependence on anything of priority to itself, in which it is compelled to repose. So we learn that the very highest Principle is contained in no other, and is, on this account, said to be nowhere.

151. Where, then, do other things subsist? Doubtless in that which is first. Hence the first Principle and author of all things is neither absent from others nor is contained in them, while at the same time he contains the principles of all things in the immensity—in the capacity—of his nature.

152. The supreme and primal One Indivisible, the One Himself, is even prior to the essence of supernal Unity. Therefore the ineffable and incomprehensible nature of the God who is prior to all intellect and intelligibility, which in their dyadic, or twofold properties, we have denominated the One Itself and the One Alone, requires a higher flight of the imagination to contact and contemplate than is symbolized by a Symposium key. For these Principles of an Incorporeal Duad are even prior to those which in that key are called Eternity and Infinity; they



belong to the cause of that which is eternal and infinite.

153. Hence, too, on this account he is considered as the incomparable Good of the universe, because all things subsist in and by him, and are referred to him with respect to their divine original. But they are so referred to him that some are more excellent than others, because some are more proximate to his ineffable nature. Therefore the Chaldeans declare that in the One Itself, which is more proximate as the sustainer of immortal entity, is the *Abyss of the Good*; but in the One Alone, as more remote because less provident, is the *Abyss of Evil*.



## CHAPTER VIII.

154. BUT let no one endeavor to see the First Great Cause through the medium of other natures; for otherwise than through your own you will not discover the highest Principle himself, but only the vestige of his divinity. Indeed, there are no vicarious paths through which the soul may leave her normal and long-trodden trail, and reach the source of her being.

155. But consider with yourself what that is which alone can be perceived as abiding in itself perfectly pure and unmixed, and which is of such a kind that all things participate, yet none contain his nature. Detach your attention so far as possible from all thought and confidence in other things, so that nothing else can be such as he is; and yet it is necessary that such a nature should subsist.

156. What being, then, can at once apprehend the whole of His immensity and power,—the whole of His unbounded Sovereignty? For if any one apprehends the whole, in what respect



does he differ from His nature? Must He be received, then, according to a part? Indeed, this all depends on the degree of self-consciousness to which the beholder may have attained; for in such conceit are manifested varying powers, or capacities, of comprehension and contemplation. Self-consciousness, rightly evolved, tends towards making of the man a god.

157. While in the province of sensibility, the soul acquires the first stages of self-inspection, in which, were it to express itself in language, it might pronounce the simple affirmation, I AM.

158. In the province of a realizing intelligence, the mind takes a retrospective view of itself, and, distinctly separating itself from other things, in its illustrated conceit, it may add *confirmation* to its *affirmation* by pronouncing the last part of the mystic watchword,—  
THAT I AM.

159. For these expressions all go in pairs, or are each of a twofold nature, when they are related to the most divine things that the mind can conceive. They necessarily consist of an *affirmation* and a *compliance*, in order to be a



complete and full-measured concept; for, otherwise, they can have no application to that which is truly Divine.

160. This truth is acknowledged by Moses, the Hebrew HERMES, many times in his books, and his symbolisms begin at the start with an illustration, where he says, *And God said, let there be Light* [which is the *Affirmative* part]; *and there was Light* [which is in the *confirmative, or compliant, part*]. And there are exceedingly many instances in all the works of the truly illuminated Masters of this Science of Divinity.

161. But, let us add, when in more perfected intellect, which advances through Realization to its first intelligibility, the mind, comprehending its affinity with the principles of all things, and its sole dependence on that First Principle which is the cause of all, loses its conceit so far as to confess with due humility that it can be no other than one with all these. Then, in its more enlightened appreciation of its own nature and origin, it adds more words to its vocabulary, as,—*and without THEE and these I am no-things.*



162. Then there springs into view a Light, *as from a deep well* in the Soul, which dispels all thought of other things, and in this pure Illumination the mind only pronounces the Master's words,—I AM THOU. We see not ourselves; we perceive nothing but the universal Essence, as it were one and all.

163. For you who are intent on beholding Him should survey Him with a universal vision, and at the same time be cautious not to tell yourself the whole of your perceptions, or you will become intellect; that is, only intelligent. So long as the beholder can hold in abeyance all thought of self, he can remain in the Intelligible Essence; but so soon as this thought of self returns, the mind relapses to intellect. Then He will immediately fly from our intuition, or rather we will return from Him.

164. But when you behold, behold Him totally; and when you energize with intellect concerning Him, whatever you retain in your memory of His nature, be careful to understand it as the Good. For He is the cause of a wise and intellectual life; since He is that



Omnipotence itself from which life and intellect is produced. And He is the author of Essence and being, because he is the One Itself.

165. And He is perfectly simple, and the First, because He is the Principle of all. For all things flow from Him as their original source. Movement, after Stability, first proceeded from Him, yet is not contained in His nature; Stability in station also originates from Him, because He is superior to want. For He is neither moved nor at rest, since He contains nothing in which He can either repose or revolve.

166. For about what, or to what, or in what, can He be either moved or repose, since He is the First? And neither can He be defined, for what can bound his nature?

167. Nor yet again is He infinite, like an immense bulk. And where can He be said to advance, as if He were indigent, who is in want of nothing? But the capacity of His omnipotence contains Infinity itself.

168. Nor is He ever deficient, since beings who are superior to defect desire this perfection



from the inexhaustible plenitude of His nature. Such plenitude, indeed, is so inexhaustible that in its exuberance it compels all Being, and all beings, through the interminable cycles of universal and successive rehearsals of BEING.

169. This Infinite is so called because it is not more in number than one, and because it does not desire to contain anything by which any part, as of its nature, can be bounded. Indeed, from its being one, it is neither measured nor proceeds into number, and therefore it is neither terminated by another, nor by itself; for, if this were the case, it would cease to be one and become two.

170. Nor again has the Infinite any figure, because it has no parts nor form. Do not, therefore, seek after its ineffable vision with mental eyes, nor attempt to perceive by any corporeal means that which reason proves to be so remote from the comprehension of sense.

171. Do not think the true nature of the Infinite can be known in the manner they imagine who consider all things as sensibles, and who thus subvert that which incorporeally is in the most exalted degree. For those things which



some consider as having the most real being have but the most unreal.

172. Indeed, this is more near the truth, that that which is great in quantity is least in being, as the word implies; but that which is first is the principle of being, and something more excellent than essence. So, therefore, our opinion must become the very opposite to this in sense, or we shall be destitute of the union with this most excellent Deity.

173. The Spirit of Infinity itself, as the One Alone, is most excellent in his incorporeal nature. Inertia does not constitute Infinity itself; inertia appears only as that awful, dire, and blinding *Illusion* which paralyzes the soul overburthened with inanimate materiality. It darkens all intelligibility in shadows, as do thick clouds gathering between us and the sun. A soul staggering under its weight, or incumbrance, imagines that its own powers are becoming dissipated by infinite exhaustion; its restricted pulsation causes it to measure *being* by pulse-beats, and to speculate on the differences in conditions and places.

174. Therefore a soul confined to sensibility



imagines Inertia itself to be no other than the Infinite; and thus Infinity itself hath a twofold significance, namely, the incorporeal and the corporeal. The former can be apprehended by the higher intelligence, but the latter is experienced by the lower and more degraded faculties of intellect.

175. Just as those who in solemn festivals, through a shameful gluttony, fill themselves with food which is unlawful for those to touch who intend an interview with the Gods. They esteem the aliment of the belly of more importance than the contemplation of the deity whose rites are to be celebrated. On this account they depart destitute of the Sacred visions, and full of envy towards them who comply with the law, and who consequently receive their just reward.

176. For in such holy rites, when the God is not beheld, his existence is denied by those who consider that alone certain which is tasted and perceived by the flesh. Just as if any one should be lost in sleep through the whole of life, and should therefore believe in the visions of sleep as alone certain and real.



177. But if any one happens to rouse him, he cannot realize what he sees, and denies all, as one who does not believe in objects beheld with open eyes; and he suddenly returns again to sleep, and to the delusions of dreams.

178. Indeed, the mind of sensibility is in a lethargy, in which all manifestations are as the segments of dreams. The soul becomes so habituated to dreaming in the objective life, that it rehearses them in repeated but lessening measures all through the intervals which succeed its return to this life again. And thus it continues, as it were, revolving on a wheel, so long as it is confined to sensibility alone.



## CHAPTER IX.

179. AGAIN, it is necessary for the purposes of perceiving to assume and energize through that faculty by which each particular ought to be beheld. The eyes are necessary to the observance of some things, the ears for others, and so of the rest.

180. And it is necessary to believe comprehensively, by realizing the truth in intellect, that other things prior to sensibles are the peculiar objects of intellectual perception and not of physical sensibility. It is necessary to digest the truth that to understand is not the same as to hear and to see; for this would be as absurd as if any one should command the ears to perceive, and should on this account deny the existence of voices, because they are not the objects of sight.

181. Hence we must consider such as these ignorant of that which from the beginning, and to the present day, they desire and affect. For all things desire that which is first from a neces-



sity of nature, prophesying, as it were, that they cannot subsist without the incomprehensible energies of their creator's nature.

182. Besides, the knowledge of beauty happens to such souls as are roused and brought to a realizing faculty of knowing; but such single perception is accompanied by a stupor that still clings to other faculties, and it results only in the excitation of concupiscent appetite and love.

183. But God, because present from the beginning to our innate, spiritual appetite, abides with us when asleep, and never seizes its spectators with astonishment. It does not surprise them with a spectacle entirely foreign and unanticipated, because it is always present as a germ of perpetuating subsistence, and it requires no peculiar reminiscence to convince us of its presence.

184. But the love of beauty, when it presents itself to the view, produces molestation; because it is necessary to seek after beauty by knowledge, by a realizing appreciation of its perfections. A love of this kind is second to the desire of the Good, and it belongs to those



who are intelligent and able to reflect the divine nature. It plainly indicates that beauty is itself second to the nature of the Good.

185. And the desire of the Good, since it is more ancient, and does not require the existence of the senses, testifies that the Good itself is more ancient than beauty, and that it is superior to every nature. The Good itself is the Desire of God. It is not the God, for He is the cause of the Good itself. It is a substantial property of the highest Divinity, and it ranks as the first member of the supernal Trinity, which are presented in the Symposium scale as Substantiality, Omniscience, and Omnipotence.

186. Add to this that all beings think they shall be sufficient to themselves if they obtain that which is good; as it were, they are secretly convinced they shall thereby at length arrive at the desired end, but all do not think the possession of beauty will be sufficient to the completion of their wishes.

187. Besides, some judge that what is beautiful is beautiful to itself, but not to them, as is the case with our external and apparent beauty, a beauty that is only apparent. For they judge



that its possessor is beautiful, and they consider it sufficient to appear beautiful though deprived of its real possession. On the contrary, recognizing their ultimate and other dependence on the Good, they do not desire so much to possess goodness in opinion as they do to possess it in reality. For some may merely ape the beautiful and abide in health, but not so with respect to the Good.

188. For all things especially strive to procure for themselves that which is first, and they contend with beauty, and traffic in it, as if conscious that it is generated like themselves. Just as if some one posterior to a king should study to equal in dignity another who immediately follows the king and is next to him in royal pre-eminence. Although he depends on one and the same principle as his rival, he is ignorant, indeed, that he himself depends on the king, but recognizes only the one appearance, that the other precedes him in priority and perfection of nature. But the cause of the error is their both participating of the same, and One itself being prior to both, they appear as competing, the one against the



other, for that which affords a mutual subsistence.

189. Besides, it appears that the Good itself is by no means indigent of the beautiful, and that the beautiful cannot subsist without the Good; but it does not follow from this that where the Good is so provident, the beautiful is not also manifest with it. Hence Good is gentle, mild, placid, delicate, and such as every one wishes it to occur.

190. But if the Good is so indispensable to the subsistence of beings, in what immediate and attainable propinquity to beings does it reside? As the Good itself is prior to beings, it therefore follows that, in its priority, it is not with beings; so it is proper to inquire how and in what way it is situated with respect to its antecedents. This is important, in order that we may know which way to look when we desire to contemplate the Good.

191. Our masters direct us to *turn towards the east*, and to *seek the inner sanctuary of the heart*; but this language is purely mystical, in which the true spiritual meaning is to be received inversely to its external or outward sense.



For the heart of the physical organization is entirely subsistent in the *heart of the Soul of being*, and therein the one takes precedence as the cause and sustainer of the physical organ. \*

192. As priority also belongs to the Good, it is evident that it must abide more truly in the *heart of the soul*, which is the fountain of essential subsistence to the corporeal nature; therefore we should look towards this fountain as being nearer to the *light in the East*. Let us add, that it is claimed by modern students of physiology that the first indications of organic development in foetal life does not exactly appear in the physical heart, nor in the head, but that it begins with what is called the *solar plexus*.

193. By a close application of thought in self-inspection, we may seek after this first fountain, and by a mental examination of both the head and the organic heart assure ourselves that the Good itself cannot find a congenial and permanent residence in either. Therefore our attention finally settles on this point whence life first issues to the organism; for in that which is first must, certainly, be the best image of the



archetypal form. And this notwithstanding the assertions of some who claim that the image lodged in the cerebral plexus and cerebellum is the creative antetype.

194. Nevertheless, it is better to contemplate both the true form and the image, in order that we may find the Good in the one and beauty in the other. But beauty alone either renders the soul stupid, or mingles the excited pleasures of self-esteem with their attendant griefs. Lastly, it often causes incautious souls to deviate from the Good, as the object beloved, leading into lower sensible nature, often separates the lover from his source of loving subsistence, and causes his affections to be stranded on the rocks of dissipation.

195. For beauty is of a junior nature, but Good is more ancient; not, indeed, in time, but in truth, because it possesses a prior power; for it possesses a universal energy. But that which is subordinate to the Good does not receive all power, but such as is requisite for a nature posterior to the first and originating from him to receive.

196. So the primal Good is the lord of this



posterior power, and he is in no respect indigent of his offspring, the beautiful, since he was such as he is prior to its generation. He would have suffered no loss in the perfection of his nature if this had not been generated. As if some other could be produced from his nature, he would not envy it the possession of being.

197. But now nothing further can be generated, since the universe is complete, and the images of all the *Things that are* are reflected from the waters that fill and flow through it.

198. The highest principle is not all things, for in this case he would be indigent of all. But possessing the archetypes of all, and surpassing all things, he is able to produce and permit all things to themselves. At the same time, he is eminently exalted above all by the incomprehensible dignity of his nature.



## CHAPTER X.

199. SINCE the supreme Principle or Essence of the One Itself is the Good itself, and not a relative Goodness, he should contain nothing in himself. If he is superlatively Good he does not even contain what might be called Goodness, for this term, implying an indefinite quality, cannot be the same with the superlatively Good. If he possessed any quality, because of his extreme essentiality, it would either be the substantially Good or that which is not-good.

200. In that which is properly the first Good, non-good can have no subsistence; nor, yet again, can Good itself contain that which is only Goodness. If, then, the Good itself neither possesses non-good nor goodness, it contains no thing; it is alone, dwelling in solitary Unity, and retired from even the universality of things.

201. Other natures may be related to each



other by association and acquire the denomination of good and non-good, but he contains neither of these; for by possessing no thing, he is of the Good itself. If, then, in the effort to understand the supreme Good, any one adds to his nature either essence, or intellect, or beauty, by such an addition he deprives him of being conceived as the Good itself.

202. On the other hand, by taking away all things from our concept of the supreme Good, and by affirming no thing concerning his nature, nor deceiving ourselves in any respect as if some thing were present with his nature, we shall receive him clearly in our comprehension and permit him to be what he is. Thus testifying concerning him, we receive him with none of those properties of being, and exempt from such as cannot be present with a cause so sublimely remote from the universal essence.

203. In which respect those for the most part err who, when they are ignorant how any One ought to be praised, detract from the glory of the subject of their praise while they add such things to his nature as are beneath his



dignity. They do not know how to accommodate true praise to its proper object.

204. On this account we ought also, in the first place, to beware lest we add anything posterior and unworthy to the divine object of our praise. We should be clearly and intelligibly mindful to observe that he who surpasses all these is, indeed, their proper cause, without possessing, or partly containing, any of their properties and affections.

205. To illustrate more fully, some call him the Supreme Being, when in truth he is more single and simple than *Being*, and the cause of Being. For Being cannot be conceived as *Being* unless it be received as of a composite nature, or as a One-Whole, posterior to the One itself. Therefore it is not proper to define the One Only God as possessing the nature of Being.

206. Again, the One itself is called the *Infinite*, when he is prior to and beyond Infinity, as we have shown. That which any being may conceive to be infinite cannot possibly be commensurate with that which is the First Cause of all Being.



207. He is called *the Eternal*, but this First Cause is prior to Eternity, for without him to sustain it nothing can be eternal. Only those who, in their ignorance, cannot realize these truths, will attempt to define the ineffable nature of the Supreme Cause of Being itself. That which is definable must have bounds and limitations,—*metes and bounds*,—place and condition. How utterly impossible, then, it is for us to name or qualify the attributes and nature of the Ineffable!

208. For the nature of the Good itself does not consist in being either all things or some particular of all; since if he were some one particular of all, he would be contained under one and the same nature together with all. But if he is under one and the same nature together with others, he will vary from others only by a certain proper difference and addition.

209. Hence, in this case he will be two and not one; one part of which two (that which is common to it with the rest) will be non-good, but the other will be good. For it is impossible that two things should be associated



together, which are perfectly and absolutely similar in every respect, without being one only. They would be one, because nothing could be in or between them to distinguish them as two.

210. He will therefore be mixed from good and non-good, and consequently will not be the pure and first Good. But that will be the first Good of which the non-good participates, and which itself becomes good (or better than it was before mixing and entering into) and beyond the common condition.

211. Therefore the Chaldean presentation of the Supreme Being, as participating in that which is in *the Abyss of the Good*, and in *that which abides in the Abyss of Evil*, is true with respect to universal Being at least; but this definition does not yield an exposition of the First Cause of Being. The Chaldean sages, like all other truly enlightened observers, who seek the Divine Principle in Intelligibility, were considerately silent with respect to the Great First and Only Cause,—the ONE HIMSELF.

212. This, then, which is of the nature of



Being, will be good by a certain participation ; but that of which this participates will be none of the universality of things, and such, therefore, must be the nature of the Good itself. In order to be the Good itself, it must be that which is prior to universals.

213. But if this, too, contains good as a part, for it is difference by which this is a composite good, it is necessary that this should depend on another, which is entirely simple and alone Good. And hence this universal principle, which is various, depends upon that which is Good alone.

214. So that it appears that which is first and the Good itself is above all things. It is the Good alone, and contains nothing in its nature, but is perfectly free from all mixture. And that, most certainly, is above all, and is the divinely solitary cause of all.

215. For neither does being nor beauty originate from evil, for in Evil is nothing but that which abnegates entity, and all that is conducive to the perpetuation of entity. Nor yet do these originate from such things as are indifferent ; for the efficient is better



than the effect, since it is more perfect and divine.

216. Finally, what is meant by the *Essence of Good*, or of the Good itself, is that which enters into beings as the conservator of conscious entity, and that which is prior to being, whence this conservator emanates. Therefore this essence is Good in the esteem of those who desire immortality in a continuously conscious being.

217. What is meant by Evil, from the same point of view, is that which may be equally divine, but not conducive to the preservation of entity. That which appears as an Evil to man on this account is considered as opposed to the Good.

218. Therefore, we will venture to affirm, posterior to the Ineffable One Himself, who is prior to True Being itself and the First Cause of all Being, as an illimitable Infinitude of Self-Consciousness, we contemplate this Affirmer of entity as the One Itself, and the Denier of entity as the One Alone.

219. Between these two, Supreme Consciousness, representing the ONE and the GOOD,



holds the Balance and directs the destiny of all things. He recognizes only that entity who can reflect his illuminating contemplation with a kindred, conscious recognition, and who, in such exalted purity of the Light of Mind, can rightly pronounce the NAME of the MOST HIGH GOD.

THE END.

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END